XAVIER
UNIVERSITY
LIBRARY

GEO. A. FLOOR CO.
LIBRARY
NO. 1940
BINDERS
CINCINNATI, O.

The Woodstock Letters
VOL. LX No. 2.

HISTORY OF THE MARYLAND-NEW YORK PROVINCE*

I

St. Inigoes, St. Mary's County, Maryland 1634-1915

By Reverend Edward I. Devitt, S.J.

St. Inigoes, with the district depending on it in religious matters, was the first Catholic Mission established in British North America; and it is the oldest Catholic foundation with permanent existence and activities within the limits of the original thirteen States; it is certainly the most ancient Jesuit establishment in the United States, and probably the oldest in the world that has remained in continuous possession of the Society. The history of this ancient Residence is coeval with the settlement of Maryland, and many of

*With the permission of Very Reverend Father Provincial, The Woodstock Letters will continue to publish Father Devitt's history of the Maryland-New York Province, of which this article is the first part. The Reverend Rector of Georgetown University has allowed us to extract copies of the history from the Archives for this purpose. The Woodstock Letters and its readers return thanks to Father Provincial and to Father Nevils for this favor. Father Devitt's knowledge of our early history was almost unique, and it is a great pleasure to know that he who in life was probably the Letters' most valued correspondent, shall still speak to us by his writings, after death. Defunctus adhuc loquitur.

the earliest scenes of Lord Baltimore's Colony are laid in and around St. Inigoes; there is scarcely a place of note in St. Mary's County which does not borrow much of its interest from association with the lives and labors of the Jesuit Fathers who planted the Faith in the Mission of Maryland. The Pilgrims of the *Ark* and the *Dove* first landed a few miles off, and made their permanent settlement at St. Mary's City about a mile above St. Inigoes; here, the first cross was raised on the soil by Jesuit hands, the first chapel was erected, the Holy Sacrifice was offered to God; from this center Father Andrew White set forth on his apostolic voyages to the Indians of Portobacco, Piscataway and Anacostia; in a word, here was the cradle of the infant Church in America, which has grown into such gigantic proportions, since the days of Fathers White and Altham, the first Jesuit missionaries, whose successors at Leonardtown and St. Inigoes, during the intervening two hundred and eighty years, have ministered to all the Catholics of old St. Mary's County.

As the origin of St. Inigoes is closely connected with the first settlement of Maryland, the chronicler of its history must have recourse to the *Relatio Itineris in Marilandiam* of Father White who has been felicitously termed by a recent writer, "the literary patriarch of Maryland," as "with him the roll of representative authors associated with the State finds a definite and assured beginning." The first Residence and Chapel, as he tells us toward the end of the *Narrative*, was one of the better and larger cabins, vacated by a Yaocomico chieftain, where he and the other Jesuits lived comfortably enough, in expectation of better quarters. This he thought he "might call the first chapel in Maryland, though its fittings as yet were barely an improvement upon what the house had been as an Indian dwelling."

This primitive chapel was soon succeeded by a more fitting place of worship; the early records make frequent mention of it, as in 1641—"Laid out for Cuthbert Fenwick Gent. a parcell of town land, lyeing nearest about the new Chappell at St. Maries.' The Jesuit Fathers had taken up forty acres of Town land around the site of this chapel, and here they established the quarters of the Mission, attending to the spiritual wants of the colonists, and from this center making missionary excursions to the neighboring Indian tribes. The *Annual Letters* from 1634 to 1646 give interesting details concerning their occupations and mode of life at home, their journeys and system of traveling by boat in visiting the Indians, the conversions amongst the Protestant settlers, the success that had already crowned their labors, especially at Portobacco and Piscataway, and the hopes that were entertained of a more abundant harvest of souls. Father Thomas Copley (Philip Fisher) generally resided at St. Mary's; Father Andrew White evangelized the natives dwelling along the banks of the Potomac, and won the title of "Apostle of Maryland"; one of the Fathers lived for a time at Kent Island, and another was stationed at Mattapony or some other point on the Patuxent. St. Inigoes had been acquired for the Society, but as it was so near to the Capital, there was no need of a resident priest, although some sort of a dwelling must have existed on the property from the earliest date, as in 1638, the indented Protestant servants of William Lewis instituted a process against him over a squabble about religion, and Lewis is described as overseer for Father Copley, and living at St. Inigoes. During the period under consideration there were usually four or five members of the Society in the Colony; Father Poulton, the Superior, was shot by accident, whilst crossing St. Mary's River; one of the Fathers and a

coadjutor Brother died of yellow fever; a young priest lived only two months after arrival, and Father Roger Rigby ended his days in Virginia, when the Mission was broken up in 1646.

The success of the Parliamentary party in England resulted in disaster to the Catholic Mission of Maryland; Puritan sympathizers pillaged the Chapel and residence at St. Mary's, and Fathers White and Copley were carried off prisoners to London. They were charged with the crime of entering the kingdom as priests; but they were discharged on pleading that they had come to England much against their will. Father White desired to return to the scene of his apostolic labors; but as he was advanced in years and broken in health, Superiors declined to grant his petition. Father Copley, after three years' absence, managed to get back to his stricken flock in 1648; there is some obscurity in regard to the circumstances of his death, which seems to have taken place in Virginia in 1652.

It was Father Copley who acquired the land at St. Inigoes; the name under this form is the old possessive case (like St. Maries), of Inigo, Spanish Iñigo, and was named from Ignatius Loyola, Founder of the Society of Jesus. The property originally included two tracts, "the one lying on the east side of St. George's River, commonly called St. Mary's River, laid out for 2,000 acres; the other being an Island, in or at the mouth of the said River, containing 1,000 acres. Mr. Thomas Copley, called in the Records, Thomas Copley, Esq., for servants imported had right unto, and did demand 24,500 acres in the year 1633, of which St. Inigoes was part."

Father Copley did not accompany the expedition which sailed from Cowes in November, 1633; he was in London making arrangements for the Jesuit contingent of the first adventurers, and his claim or de-

mand for so large a concession in land was based upon the contribution in men and means, which the Society in England had furnished for the success of Lord Baltimore's Colony. Arriving in 1637, he assigned his rights to St. Inigoes Manor to Father Ferdinand Pulton as trustee; Father Pulton died shortly afterwards, and Father Copley obtained a second warrant for St. Inigoes and St. George's, and in 1641, he assigned the same to Mr. Cuthbert Fenwick, for whom Certificate was returned, and patent issued, July 27, 1641. This property was conveyed by testamentary devise through the succession of Jesuit Superiors until the suppression of the Society in 1773, when it was held by Father George Hunter, who bequeathed St. Inigoes and other property that he held to Father James Walton. Father Walton was one of the three former members of the Society, who, in 1793, deeded over all the property held in their individual names to the Corporate Body of the "Roman Catholic Clergy of Maryland" according to the Act of the Maryland Assembly, that the said property was held in confidential trust for the persons who now are incorporated, or to be incorporated for the future.

St. Inigoes was not a *gift* from Lord Baltimore, nor was it, as is erroneously supposed, and often asserted, under any obligation of being devoted to the support of religion, although the revenues derived from it have been always applied to that purpose. It was absolutely the property of the Society, acquired under the original "Conditions of Plantation." So far from being a gift on the part of Lord Baltimore, that nobleman was vehemently opposed to its acquisition by the early Fathers, and employed every effort to invalidate their title and wrest it from their possession. In fact, the controversy with Lord Baltimore in regard to the acquisition of property in land on the part of the Jesuit

missionaries reached an acute stage when Governor Leonard Calvert issued the patent for St. Inigoes to Father Copley; for doing that he was soundly berated by his brother, the Lord Proprietary, and forbidden to make any further grants of this character. The controversy, long drawn out, is narrated in voluminous detail by Father Hughes in his History, which may be consulted with profit for an appreciation of Cecil Calvert's attitude towards the Clergy, his expropriating measures, the documents, correspondence and legislation on the subject, and a discussion of the principles involved.

St. Inigoes Manor was saved from spoliation by the action of Father Copley, who interposed a lay trustee, Cuthbert Fenwick, between the Church property and the sequestration threatened by the Baron of Baltimore. Cuthbert Fenwick faithfully fulfilled the trust committed to his charge, and, on the advent of better times, after the accession of Charles II, he conveyed back the property to Father Henry Warren, the Superior, in 1663. St. Inigoes was thus saved from the fate of Mattapony. The Fathers, at a very early date, had established friendly relations with the Mattapanients, a small tribe living near the mouth of the Patuxent River, and the chieftain of those Indians, grandiloquently denominated "King of the Patuxents," had bestowed upon them a tract of land which they destined to be a store-house of the missions, providing most of the temporal supplies; but this gift was wrested from them by Lord Baltimore, and converted to his own use. A fortified house was built here to guard against possible Indian incursions; and this house became the residence of Governor Charles Calvert, son of Cecilius, and was for a time the Government House of the Province. Charles Calvert married the widow of Henry Sewall, the privy councillor, and the place became known as

Mattapony-Sewall, remaining for generations in possession of the family which gave to the Society Father Nicholas Sewall, Rector of Stonyhurst and Provincial of England, and his brother, Father Charles Sewall, the first resident pastor of Baltimore, and builder of the Church of St. Thomas', Charles County. Father Fidelis Grivel gave an interesting account of his visit to Mattapony-Sewall in 1835; the place is in St. Nicholas' Parish, which is about sixteen miles from St. Inigoes.

Father Copley applied for his share of town land at the same time that he presented his claim for St. Inigoes Manor according to the "Conditions of Plantation"; four hundred acres were granted him in and around St. Mary's, including a reserve of forty acres on which the Chapel stood. All of this land passed away from the possession of the Society. So long as the seat of government remained in its original place, a priest generally resided there, and attended the Chapel; but after the transfer of the Capital to Annapolis, the population of St. Mary's City dwindled speedily. The last chapter in the history of this Chapel belongs to the year 1704; John Seymour, by royal favor, was Governor of Maryland in that year, having lately arrived in the Province, and he was presiding at a meeting of the Council held at St. Mary's City. Two priests of St. Mary's County were complained against for violation of the laws; by a law of 1700, the liturgy of the Church of England and the use of the Book of Common Prayer were made obligatory "in every Church, *or other place of public worship.*" They were summoned before the Council; Father William Hunter was charged with consecrating a chapel, while Father Robert Brooke, the first native of Maryland to become a Jesuit priest, was accused of the grave misdemeanor of saying Mass in the Court time at the Chapel of St.

Mary's. These were weighty accusations, and they requested to be accompanied by their counsel, but the request was unanimously rejected by the Board. Father Hunter declared that he was sorry for any annoyance in his conduct, but as to his consecrating the chapel, inasmuch as it was an episcopal function, he did not consecrate it. No one but himself was present at the place specified; he had worn the common priest's vestments, but that was above fourteen months ago, and long before his Excellency's arrival. Father Brooke admits that he did say Mass, but found that others had formerly done so.

The minutes of the Council proceedings will tell us what followed. It being their "first offence," the Governor was instructed to reprimand the offenders, which he proceeded to do in language, which, says the author of "Chronicles of Colonial Maryland," "was singularly conspicuous for its arrogant tone and intolerant spirit." The tone of the tirade is in marked contrast with the spirit of the Toleration Act, and emphasizes the change in religious liberty that resulted from Protestant ascendancy.

"It is the unhappy temper of you and all your tribe to grow insolent upon civility and never know how to use it, and yet of all people you have the least reason for considering that if the necessary laws that are made were let loose they are sufficient to crush you, and which (if your arrogant principles have not blinded you) you must need to dread.

"You might, methinks, be content to live quietly as you may, and let the exercise of your superstitious vanities be confined to yourselves, without proclaiming them at public times and in public places, unless you expect, by your gaudy shows and serpentine policy, to amuse the multitude and beguile the unthinking,

weakest part of them, an act of deceit well known to be amongst you.

"But, gentlemen, be not deceived, for though the clemency of her Majesty's government and of her gracious inclinations, leads her to make all her subjects easy, that know how to be so, yet her Majesty is not without means to curb insolence, but more especially in your fraternity, who are more eminently than others abounding with it; and I assure you the next occasion you give me you shall find the truth of what I say, which you should now do, but that I am willing, upon the earnest solicitation of some gentlemen, to make one trial (and it shall be but this one) of your temper.

"In plain and few words, gentlemen, if you intend to live here, let me hear no more of these things; for if I do, and they are made good against you, be assured I'll chastise you; and lest you should flatter yourselves that the severity of the laws will be the means to move the pity of your Judges, I assure you I do not intend to deal with you so. I'll remove the evil by sending you where you may be dealt with as you deserve.

"Therefore, as I told you, I'll make but this one trial, and advise you to be civil and modest, for there is no other way for you to live quietly here.

"You are the first that have given any disturbance to my government, and if it were not for the hopes of your better demeanor, you should now be the first to feel the effects of so doing. Pray take notice that I am an English Protestant gentleman, and can never equivocate.

"After which they were discharged. The members of the board, taking their consideration that such use of the Popish chapel of the City of St. Mary's, in St. Mary's County, where there is a Protestant Church, and the said County Court is kept, is both scandalous

and offensive to the government, do advise and desire his Excellency the Governor, to give immediate orders for the shutting up of the Popish chapel, and that no person presume to make use thereof under any pretence whatsoever.

"Whereupon it was ordered by his Excellency the Governor, that the Sheriff of St. Mary's County lock up the said chapel and keep the key thereof."

The House of Delegates, on the 19th of September, 1704, thanked the Governor for this address to the two priests, adding: "As all your actions, so this in particular, gives us great satisfaction, to find you generously bent to protect her Majesty's Protestant subjects here against insolence and growth of Popery, and we feel cheerfully thankful to you for it."

The chapel was closed, and could not be used for the object and purpose of its dedication; the bricks of this old chapel of St. Mary's, the first church of Maryland, were employed in constructing the manor house of St. Inigoes, erected in 1705. St. Mary's City soon became a deserted village; it ceased to be the seat of government on the transfer of the Capital to Annapolis; Leonardtown became the County seat; the people moved away; and in time not a house was left standing to mark the place where the Town once stood. Antiquarian reseach has endeavored to determine the site of prominent buildings spoken of in the records, and to delineate the metes and bounds of the town lots that were granted to the early colonists; even the mulberry tree, under which tradition asserts that the agreement was made with the aboriginal owners for the peaceable cession of their lands, has disappeared, only some relics of it being preserved, and the monument to Leonard Calvert marking the spot where it stood. The old State house was converted into a Protestant church, and continued to be used in that

service for more than a century; but, in 1829, the historic structure was demolished and its material was used in the construction of the present Trinity Church, nearby. St. Mary's is now a post-office address; its buildings are the aforesaid Protestant church, and a Female Seminary erected and endowed by the State. In recent years a colony of Slovenes has settled in the neighborhood, and, as many of them are Catholics, a Father from St. Inigoes, who is acquainted with their language, ministers to their spiritual wants.

John P. Kennedy, in "Rob of the Bowl," first published in 1838, has woven a romantic story about events in the time of Charles Lord Baltimore; the description of places in and around the Capital, of Rosecroft, the old Fort, St. Jerome's Creek, etc., justify the secondary title, "A Legend of St. Inigoes."

St. George's Island, situated at the mouth of St. Mary's River, and in sight of St. Inigoes, was part of the original manor laid out for Father Copley, and rated as containing one thousand acres; its area has been diminished by encroachment of the water. There was a Glass House at Washington, which did a flourishing business in the early days of the Capital; the owners of this establishment found a quality of sand at St. George's that was excellent for the manufacture of glass, and they utilized it until the proprietors of the Island objected that these operations would eventually lead to the diminution of its area. The Island seems to have been used at first for grazing purposes, and it is recorded that in 1678 there were two servants living on it, in charge of the cattle. From its position on the Potomac, and its proximity to Chesapeake Bay, it furnished a convenient base for British ships during the American Revolution and the War of 1812, and marauding expeditions set out from it for prey and plunder. In the year 1778, the General

Monk, a British sloop-of-war, anchored off St. Inigoes, fired a ball through the house, that was near killing Father Morris, who had just left his bed, over which the ball passed. The Island was well wooded in those days, and its possession secured to the British a supply of oak and other timber so necessary in naval construction; they exercised their right as belligerents by appropriating whatever they wished; but, when it was discovered that the depredations continued, burning of fences and of the young growth, and carrying off the best ship timber, after the signing of the treaty of Ghent, a claim for damages estimated at $2,000.00 was presented to the British Minister,—but nothing came of it. When the Island passed out of the possession of the Society, fishermen from the Tangier Islands on the Eastern Shore, and others from Virginia settled upon it; they were generally Methodists; but, in 1890, a Catholic Church was erected on St. George's; the congregation now numbers 96.

"In 1705, the present house of St. Inigoes was erected under Father Ashby, with the brick of the old Church of St. Mary's, which had been brought from England." This myth of English brick is common to old houses of Maryland and Virginia; some special tiles for ornamental purposes were no doubt imported in colonial days; but there was abundance of native clay suited for brickmaking, and the expense and risk of freighting small sailing vessels with cargoes such as brick would be prohibitory. The statement quoted above is made by Bishop Fenwick and Father Joseph Carbery, both of whom were natives of St. Mary's County, and the chroniclers of local history follow them in ascribing the origin of the house to the year 1705, with Father Ashby as its builder. But, as Father Ashby did not come to America until 1742, and was not even born in 1705, there is evidently an error in

regard to the date of erection, or the name of the builder. The English Catalogue for 1749-50 places Father Ashby "In Fano Sti. Ignatii." There was a small church, in what used to be called "Chapel Field", and a graveyard was attached to it; this predecessor of the present church was situated on the left of the road, near the house formerly occupied by Dr. Roach, and it is probable that Father Ashby had it constructed. Previous to that time, if the residence existed, a private chapel under the same roof as the house was used to accommodate the people; such an arrangement was tolerated by the laws, as a public place for Catholic worship was forbidden. As to the date assigned to the erection of the residence, Father Carbery writes to Father Ryder, the Provincial, in November, 1844, a letter intended as a contribution to the history of the Maryland Province, as follows: "Mr. Wiley Smith says that he knew, when he was a boy, an old man who lived at St. Inigoes, by the name of Matthew, about the age then of 100, as Mr. Smith believes. He heard Matthew say that when he was a boy, he carried the bricks to build this house." As Mr. Smith was a grown man when arrested by the British in 1814, and as in his boyhood he knew the long-lived brick carrier, it is very probable that the Residence dates back to 1705.

The Manor House, as it was called, was spacious enough for all requirements; there was a wide central hall on the ground floor with living rooms leading off on either side; a large room, extending through nearly the whole length of the building occupied the second story, and was inhabited by the novices durthe time that they were at St. Inigoes; the chateaulike roof made the house a picturesque feature of the landscape. This old Manor House was accidently destroyed by fire in 1872; some precious records and

documents perished in the flames; a portion of the walls was left standing, and the material that remained was utilized in forming a part of the existing modern structure,—a modest pastoral residence, shorn of its former generous dimensions and conspicuous appearance. The circle that marked the passage of the cannon-ball through the side of the house during the Revolutionary War is no longer visible. An amateurish sketch, reproduced in "Old Manors of Maryland on the Potomac" by Sioussat, gives a faint idea of the departed glories of old St. Inigoes. In this sketch, the windmill that stood at the point is depicted; it was one of the last survivors of a system that has passed away; the mill was needed to supply corn meal for the large number of colored families who cultivated the farms; and it was also a source of revenue, as grist for the mill was transported in boats from neighboring places, and a skilled workman of the plantation took toll for his services.

The mill was destroyed by the all-devouring waters sweeping around and across the bar stretched out from the point between St. Inigoes Creek and St. Mary's River. The original Manor at St. Inigoes was surveyed for 2,000 acres, but many acres have been lost by the encroachment of St. Mary's River which washes the southern boundary of the land; the extensive flats, now covered with water even at low tide, were once productive fields; quite a bay has been scooped out below the house, and the orchards and garden that formerly surrounded it have disappeared. Brother Mobberly writing a hundred years ago says that the garden to the south of the house, which has entirely gone, was at one time three or four times as large as when he had charge of the farm, and that it used to extend fifty or sixty yards into the river. Even the house itself was threatened with the fate of fall-

ing a prey to the devastating water, until means were adopted to avert the disaster; willows and other trees were planted thickly along the border, but the results were inadequate; finally, it was concluded that the only efficient barrier would be a system of rip-rapping; as stone is deficient in the neighborhood, blocks of granite were transported in boats from quarries at the head of Chesapeake Bay, and the peril to the house has been averted. By a resurvey in 1894, it was found that the original 2,000 acres had been reduced to 1,852.

In connection with this loss of land by the action of water, some account of the Fort of St. Igigoes may not be without interest. The Fort was erected at Fort Point, below the present site of St. Inigoes and on the same side of the River; it was intended to command the approach by water to St. Mary's City, and also as a place of refuge for the people in case of invasion by hostile Indians; the Maryland Indians were peaceable, but the Susquehannocks from the head of the Bay were to be dreaded; the records mention Indians supposed to be Senecas from distant New York, who on scalp-hunting forays penetrated to the neighborhood of Point Lookout. The Fort had a battery of cannon, which were brought over in the first ships; they were said to be of Spanish make, and were called "murtherers."

In course of time the Fort was abandoned, and the land on which it stood being undermined by the water, the cannon were engulfed, and remained for years embedded in the river ooze. Father Joseph Carbery, Superior at St. Inigoes, in 1824, conceived the idea of recovering these memorials of former days, and he accomplished this with the aid of his brother, Captain Thomas Carbery of Washington. A simple expedient was adopted by this nautical expert; two scows were lashed together, and stationed one on each

side of the piece of ordnance; chains and strong cables were passed under the cannon, and fastened to the lighters at low tide; as the water rose, the cannon was lifted up, and transported to the shore. Father Carbery presented one of these cannon to the State of Maryland in 1841. The correspondence on the subject is duly preserved at St. Inigoes; it includes the proposal of Mr. William Coad, then a delegate from St. Mary's County, to Father Carbery, "to make a present of one of the cannon to the State, and of permitting me to make some arrangement to have it sent on at once to Annapolis, to be placed in the entrance Hall of the State House, or otherwise suitably disposed of by the Legislature"—Father Carbery gave an affirmative reply; the offer was made to the Legislature, referred to a Committee; their Report of acceptance, and the Resolution transmitted by Governor William Grason are all given at length. Captain Grason, of Grason's Wharf, is the grandson of the Governor, who in the name of the State thanked the donor. Two of the cannon used to stand before the entrance to the domestic chapel which formerly faced up the road leading to the residence. Some Federal soldiers came wandering around the neighborhood, near the beginning of the Civil War, and discovered these *fulmina belli;* they thought that they had come across a "masked battery", and reported at headquarters; a force was detailed to capture them, when it was found that they were eaten up with rust, and in the mouths of these instruments of war two little wrens had built their peaceful nests. These two cannon were subsequently presented to Georgetown College, and, mounted under the supervision of Colonel Reid of the United States Marine Corps, they now ornament the grounds in front of the central entrance of the main building, a source of surprise and admiration to visitors.

The history of St. Inigoes, through the greater part of the eighteenth century, from the closing of the chapel at St. Mary's in 1704 until the building of the present church of St. Ignatius in 1786, is almost devoid of incident. The spirit of the time, and the restrictions of penal legislation were such that Catholic activity and development were paralyzed. The public exercise of Catholic worship was prohibited; it was a high misdemeanor to reconcile a Protestant to the Church; laws were repeatedly enacted "to prevent the growth of Popery"; attempts were made to sequestrate Jesuit estates; and the Catholic body was subjected to such political ostracism and grinding oppression that at times the project was entertained by leading adherents of the ancient faith to migrate from the Province. During this dark period the Jesuit missionaries exercised their ministry, as best they might, unobtrusively; the records of their work were scanty, as prudence dictated that they should not put in writing anything that might be employed as evidence against them.

In regard to St. Inigoes, it is difficult to give a complete list of the Fathers who resided there, or to furnish the exact succession of Superiors. Some of those who lived there were Fathers James Ashby, William Gerard, James Case, Arnold Livers, Vincent Phillips, Peter Morris, John Lewis, Ignatius Matthews, and John Boarman; Fathers Gerard, Case and Livers died at St. Inigoes.

On the 19th of December, 1784, Father James Walton arrived to take charge of St. Inigoes; beginning with 1765, he had lived alone at Frederick for some years, and afterwards, until his appointment to succeed Father Matthews, he had labored extensively in the portion of St. Mary's County dependent upon Newton. His diary is one of the few contemporary

Catholic records of the time just before and during the Revolution; it contains registers of Baptisms and Marriages, the names of those whom he received into the Church, a long list of those whom he attended in their last moments, members of the Sodality of the Sacred Heart of St. Aloysius' Congregation, Leonardtown. One entry of special interest is the marriage of Michael Taney and Monica Brooke, parents of Roger Brooke Taney, Attorney General of the United States, and Chief Justice of the Supreme Court.

Father Walton, shortly after his arrival, began the building of the present church, which stands at the eastern end of the farm, near the head of Chapel Creek, then called St. Luke's Creek; the corner-stone was laid July 13, 1785, and when the church was completed in 1788, Father Francis Neale, who had recently returned to his native land, preached the dedication sermon. The old church in Chapel Field, built in the form of a cross, was no longer used, but the cemetery attached to it continued in use for some years after the erection of St. Ignatius'.

Father Walton was pastor from 1784 till his death, February 19, 1803; the monument over his grave has this inscription: "He was born in England, and served the Mission in Maryland during 36 years, 8 months and 17 days, with indefatigable zeal and persevering fidelity. His brethren, the Roman Catholic Clergy of Maryland, erected this monument as a tribute due to his singular merits, and to perpetuate the remembrance of his zeal in the vineyard of the Lord."

Father Sylvester Boarman succeeded Father Walton; Brother Mobberly, who went to St. Inigoes in June, 1806, records that on his arrival, Father Boarman was the only white person there. Brother Mobberly resided at St. Inigoes, at different intervals between 1806 and 1820, for twelve years, as manager

of the farm; his Memorandum books, six in number, besides literary, polemical, agricultural and miscellaneous lucubrations, furnish much information about persons and events connected with the place. His graphic narration of the plundering of the residence has been printed in WOODSTOCK LETTERS; a succinct account of the transaction, as given by Bishop Fenwick, is subjoined: "In 1814, on the last day of October, the house of St. Inigoes was robbed by a barge from the British sloop of war, Saracen, Captain Watts, by which the house was deprived of six feather beds, together with the blanket and sheets, all the clothing belonging to the Rev'd gentlemen, watches, silver and brass candlesticks, silver spoons, knives and forks, ten pairs new shoes, six sides of leather, and of every article of kitchen furniture. They took also the sacred vessels from the chapel, including the ciborium, with the consecrated species, and all the sacred vestments. Remonstrance at the time was vain. But complaint having been made to the Commander of the Fleet some days after, an order was given to restore whatever had been taken. This was done on the 18th of November, 1814, through a flag of truce, at least as far as was practicable; for many of the articles taken, had, it is supposed, been destroyed before the order had been issued, and consequently were never recovered." Father Rantzau was Superior at the time of this foray; prior to this attack, the British had taken away some cattle and sheep from St. Inigoes, but Father Francis Neale, Procurator of the Mission, had prudently sent away the greater part of the live stock to White Marsh for safekeeping.

From the Diary of Brother Mobberly and other sources, we gather the following facts: Brother Mobberly writes "During my residence at St. Inigoes, in St. Mary's County, the Rev. Sylvester Boarman was

removed to Charles County and Rev. Charles Wouters from Flanders took his place. He was a holy man, but as he could not pronounce English well, the people there, who are always prejudiced against foreigners, complained to Archbishop Carroll, begging him to have him removed, and another sent to succeed him. He was recalled, but no one was sent to take his place. We were, therefore, deprived of a Pastor for nearly or quite two years. In the meantime, we were obliged to go to St. Nicholas' Church, on the Patuxent River a distance of 14 miles. Alter a few months, the Rev Mr. DeRosey, a French Gentleman, and Pastor of St. Nicholas', agreed to give us church once a month, at St. Inigoes Church, until we could be furnished with a Pastor. He was a Franciscan Friar, and I believe a very worthy man. He was a small man, about 81 years old, and yet he was nearly as active as a boy. He died in 1812, when I was in New York."

Father Sebastian De Rosey, a Capuchin, had been one of the chaplains to the fleet of Count De Grasse, towards the end of the American Revolution; remaining in Maryland, he was employed for several years by the Corporation of the Clergy, receiving a regular salary; he died intestate, and his property, going to the State, was given to Charlotte Hall Academy for education purposes. His death occurred December 27, 1812; a tablet to his memory has been placed at St. Nicholas' by Mrs. Maria L. Key (Sewall).

Father Charles Wouters was a Belgian, a novice of the Society; he was at St. Inigoes in 1809-10; his name is not on the list of those who pronounced the first vows; he was in New York in 1813-14.

The Church of St. Nicholas was built in 1795; it was the first offshoot from the parent house, and was attended regularly, as it still is, by one of the Fathers from St. Inigoes. The local residence was the home

of Father Boarman for a short time and of Rev. Mr. De Rosey; at a later date, Father Robert W. Woodley lived there, acting also at the time of his stay as Pastor of St. John's. The residence was burned down through carelessness or designedly by Federal soldiers during the Civil War, and a claim for compensation is still pending before the U. S. Court of Claims.

An episode little known connected with the history of St. Nicholas' was the attempt to plant an establishment of Trappists in the neighborhood. An Abbot of the Order, driven from France, spent some time prospecting through the country for a fitting place for a foundation; the poor monks were hustled from one place to another, undergoing many privations and disappointments; at the beginning of winter, 1813, they arrived in St. Mary's County, bought land near St. Nicholas', built a log-house, cleared an acre and a half, and, helped by negroes, began to cultivate. Prospects appeared to be bright; summer came, with concomitant trials,—mosquitoes, ticks, chills and fever,—all fell sick. The Abbbot summoned the Maryland community to New York; the only memorial of their brief sojourn near St. Nicholas' is the name *Trappe,* and the graveyard where some of them were buried.

About this same time, the Novitiate, during a portion of the itinerant period of its existence, was at St. Inigoes; Father William J. Beschter was Master of Novices, and Father Maximilian Rantzau seems to have had charge of the Mission; the community numbered fifteen. The War of 1812-1814 threatened to disturb the even tenor of contemplative life, and Father McElroy's *Diary* records the end of the short-lived experiment. He writes: "Georgetown College, April 28, 1813. This day, Rev. Mr. Beschter, Rantzau and the Novices arrived from St. Inigoes in Capt. Coad's vessel, all in good health. Paid him $50 for bringing them."

Father Rantzau was at the house when it was plundered the next year. There was difficulty in providing a Pastor, as Archbishop Carroll writes, November 12, 1814: "I cannot consent to lose the services of Mr. Rantzau, without knowing whether Mr. Byrne is able and willing, or Mr. Marshall can be spared to take charge of St. Inigoes and St. Nicholas'."

Father Joseph Carbery, a native of St. Mary's County, came to St. Inigoes, February 26, 1816; he was at that time a postulant for entrance into the Society, and he remained Pastor until his death in 1849. In 1817, he erected the sacristy to the church, gave the church a thorough repair, and arched the ceiling. Pews were likewise added the same year. The first Register now existing of St. Inigoes was begun by Father Carbery, June 3, 1825; he continued through the volume, and also in a second volume—his last entry being for February, 1849. During his long pastorate, Father Carbery had many assistants; there are many entries in the Baptismal Register by Father Thomas Finegan, from 1828 to 1835; Father Finegan lived quietly at St. Inigoes for many years, relieved from the active exercise of the ministry; he had never seen a railroad, and, when the house was destroyed by fire in 1872, and he was transferred to Conewago, he expected to travel to his destination by the old stage route of his youthful days.

Archbishop Marechal made a Diocesan Visitation in 1818; his Diary, which has been published, has the following: "May 24, Met there (St. Inigoes), Rd. Mr. Carbery and Baxter . . . after dinner visited the church, handsome and clean . . .On the 26th gave confirm. to 81 persons. Mr. Baxter preached. Great piety of the cong., met me out of the church. Dinner with Rd. Mr. Edelen, R. Neale, Smith Coombs, &c. . . On the 27th went to dine at Mr. Smith's. We met

there Messrs. Williams, Duncanson &c. Rode to Point Lookout. Amiable politeness of Mr. Smith's family. On the 28th set off from Mr. Smith at about 8 o'clock for St. Nicholas, alighted at Mr. Coombs. Procession of the people which came to meet me singing. Confirmed 54 pers. Distinguished piety of the congregation. Messrs. Whitfield & Baxter preached. The church is neat. . . On the 29th we started for Newtown."

In 1824, the Archbishop again visited St. Inigoes; on the 3rd of June, he confirmed 137 persons at St. John's. The Diary proceeds: "June 4. Set off for St. Inigoes, where we arrived for dinner. Revd. Mr. Dzierozynski and Carbery came in the afternoon. . . 6th June 1824. Pentecost Sunday confirmed at St. Inigoes 131 persons. Great number of people at church. All well disposed and conducted. Extreme heat. I preached. . . 8th. Rode to St. Nicholas' church. Gentlemen on horseback came to meet me. Confirmed 129. . . . 9th. Dined at Mr. Sewall's. Although a bachelor, gave us a fine fish dinner, agreeable company. In the afternoon went to St. Aloysius'."

Moved by patriotic sentiment, the Philodemic Society of Georgetown College inaugurated in 1842, the celebration of "Forefathers Day" by a Pilgrimage to the cradle of the Colony. Bishop Fenwick describes the event: "In 1842, on the 10th of May, a great celebration took place at the ancient site of the town of St. Mary's of the landing of our forefathers, at which an immense concourse of people from all parts attended. The celebration opened with a procession from St. Inigoes house to the church, where a short discourse was relivered from the altar to the assembled multitude by the Bishop of Boston. After this, all went on board two steamboats, which were in attendance, and proceeded up to St. Mary's, landing on the very shore and at the very spot, where our forefathers

had landed a little over two hundred years before. Here a new procession was formed, headed by the Most Rev. Archbishop of Baltimore and the Rt. Rev. Bishop of Boston. It passed through the former site of the town and returned to the brow of the hill, overlooking the river, near which grew a venerable mulberry, that cast a beautiful shade for many yards around. A platform was here erected, from which William George Read, Esq., addressed the immense concourse assembled, in an eloquent discourse, lasting nearly two hours. After this all partook of a plentiful repast provided for the occasion by several of the respectable citizens of St. Mary's, with a liberality truly characteristic. Among these, no one was more ardent, or took a more prominent part, than the Rev. Joseph Carbery, the pastor at the time of St. Mary's congregation." This first celebration was a marked success, and the enthusiasm which it evoked should have led to the establishment of an annual commemoration of the Landing of the Pilgrims of Maryland; there were later celebrations under the auspices of the Philodemic Society and other organizations; but the custom has been allowed to fall into neglect and decay. Attempts have been made in later years to revive it, but mismanagement has been followed by apathy.

During the Civil War Point Lookout was occupied as a Prison Camp for Confederate soldiers; it was an ideal place for the purpose, healthy and swept by breezes, encompassed on three sides by water, and the remaining side across the narrow neck could be effectually guarded by a small force. Thousands of prisoners were detained there, and as it was in the spiritual jurisdiction of St. Inigoes, Father Basil Pacciarini attended the Camp as Chaplain, and much good was accomplished by his labors, and by the services of the Sisters of Charity who had charge of the Hospital; during the war also the gunboats of the Potomac Flo-

tilla used St. Inigoes Creek as a base—sometimes a dozen vessels were anchored in the stream near Grason's Wharf.

Besides the brace of "murtherers", or wrought iron cannon, from the first fort, and several relics of the ancient mulberry tree, Georgetown College possesses vestments and altar articles that were used by the early missionaries. The College has also, among the memorials of the first settlers of Maryland, the Governor's table and the bell of St. Mary's. Bishop Fenwick describes the former: "An elliptic table of English oak, capable of seating twenty persons. It was brought over in the first ship, and was used by the first Governor of the Province, as his dining table. After passing through a variety of hands, it finally became the property of Mr. Daniel Campbell (of Rosecroft), at whose death it was sold by his executors, and bought by Rev. Joseph Carbery, on the 7th of January, 1832, for ten dollars. It is in excellent preservation." This table labeled with a suitable inscription, now ornaments the main parlor of Georgetown College.

There is a sweet-toned bell in the room of the College Archives, which bears a descriptive card, stating that it was the Bell of the old Mission Church of St. Mary's City, the first church in Maryland; that it was cast in England in 1682; and that it contains a large proportion of silver said to have been taken from the Spanish Armada.

The Jesuit Scholastics, students of philosophy and theology, of Woodstock College, have spent the three weeks of their summer vacation at St. Inigoes Villa, since 1876. In that year the Villa building was constructed with a view to comfort rather than architectural beauty; large additions have been made to the original structure, in order to house the increased number of the Woodstock community, and the Villa,

from its size and conspicuous position, is a noted landmark for passing steamboats. It is an ideal site for a summer resort; its retired position secures it from intrusion; the wide-extending waters afford facilities for excursions to many points of historic interest; and the memories connected with it must forever endear it to members of the Society. Swept by refreshing breezes, free from malaria, in all the years of its occupancy as a Villa, when the number of those frequenting it is taken into consideration, St. Inigoes has been singularly free from sickness; there have been accidents; the cemetery at the church contains the graves of a young man drowned July 4, 1881, and of three scholastics who were instantly killed by lightning during a terrific storm on the night of July 3, 1891.

At the present time, as for many years past, two Jesuit Fathers reside at St. Inigoes; in addition to the home Church of St. Ignatius with its 508 communicants, they attend also the following Missions or Parishes, in each of which there is a church, where Mass is said regularly; the date of establishment, and the number of parishioners are taken from the report furnished to Archbishop Glennon for the Catholic census of 1910: St. Nicholas'—1795—814; St. Michael's—1824—320; St. George's, Valley Lee—1851—439; St. George's Island—1890—96; St. Peter Claver's—1902—300. The number of Catholics in all the congregation was, in 1911, 2600; in 1912, 2700. Easter duties, in 1911, 80%; in 1912, 90%. A parochial residence has been erected recently at St. Michael's; the original property was acquired by Father Carbery from Benjamin Williams, in 1824, eight acres, for which he paid $300.00; April 10, 1874, Father Livy Vigilante suggested to Archbishop Bayley that a new church should be erected at "The Pines", because there was no place at the old site to collect the children of the neighborhood for catechism. This St. Michael's church was

dedicated, June 2, 1881, by Archbishop Gibbons; V. Rev. Robert Seton, Prothonotary Apostolic, preached the sermon on the occasion.

The following Fathers, who died at St. Inigoes, were buried in the old graveyard in "Chapel Field": James Case, February 15, 1731; William Gerard, April 16, 1731; Arnold Livers, August 13, 1767. There were others most probably; but authentic records are wanting; their remains were removed to the present cemetery adjoining the Church of St. Ignatius, which contains the graves and monuments of these members of the Society; *Priests*, John Boone, April 27, 1795; James Frambach, August 26, 1795; James Walton, February 18, 1803; James Spink, 1808; John Murphy, September 21, 1826; Joseph Lopez, October 5, 1841; Joseph Carbery, May 25, 1849. *Scholastics*, Michael Magan, June 5, 1809; James Alexander Dobbins (a novice, who pronounced his vows before dying), November, 1825; James O'Connell, July 4, 1881; James Waters, William Holden, John Lamb, July 3, 1891. *Lay Brothers*: Peter Boland, July 18, 1835; Christopher O'Hare, May 19, 1842; John Sparks, April 4, 1846; Bartholomew Lane, January 14, 1847; Joseph Flaut, January 1, 1855; Benjamin Hutchins, August 22, 1860.

Superiors of St. Inigoes

The Superiors of St. Inigoes, in the earliest years, were probably identical with the general Superiors of the Mission of Maryland, residing at St. Mary's City. It is difficult to assign the precise date for those who had charge of St. Inigoes during the greater part of the eighteenth century; the Records of the English Province S. J., are vague; mention is made of Fathers stationed in "St. Mary's County"—but that may have meant Newton. Father Carbery wrote in 1844: "I

have asked old people of the names of the Fathers that they have ever heard of and remember that lived at St. Inigoes. They say: PP. Ashby, Case, Philips, Livers, Lewis, Morris, Riley, Matthews, John Boarman." The immediate successor of Father Ignatius Matthews was James Walton, from 1784 to 1803; Father Sylvester Boarman was Pastor from 1804 to 1808; until the coming of Father Carbery in 1816, the status is not clear; he writes, continuing the account quoted above: "After this none of our Fathers resided at St. Inigoes, but it was attended by itinerant Fathers. Mr. Derosa (De Rosey), gave church once a month here; he resided at St. Nicholas'; Brother Mobberly lived here, and attended to the farm. Father Spink died here; next, there was a Mr. Wouters—Fr. John Henry Rantzau. Father Joseph Carbery came here in February, 1816. When he got here, Father Henry left for G.T.C. Fr. Henry returned to assist on the Mission, 27 June, 1820—did not stay long." The Catalogue of the Province furnishes the following order of succession:

Father Joseph Carbery	1816-1849
Father Thomas Lilly	1849-1857
Father Charles Bague	1857-1858
Father Peter L. Miller	1858-1859
Father James Moore	1859-1861
Father Basil Pacciarini	1861-1870
Father Francis Gubitosi	1870-1874
Father Livy Vigilante	1874-1883
Father David B. Walker	1883-1887
Father John B. Gaffney	1887-1889
Father Joseph Desribes	1889-1894
Father William J. Tynan	1894-1898
Father William F. Hamilton	1898-1899
Father William J. Tynan	1899-1903
Father Francis De S. Fullerton	1903-1904
Father James B. Matthews	1904-

VENERABLE JULIAN MAUNOIR, S.J.

A Pilgrimage to His Birthplace and Grave

In September, 1630, just three hundred years ago, the zealous Julian Maunoir, then a young scholastic of the Society of Jesus, knocked hopefully at the door of our College at Quimper, after a journey from La Fleche. He was the new master of the fifth class at this new Jesuit College. Julian was a Breton; there is no doubt about that. Twenty-four years earlier he was born at St. George of Reintembault, a little town with a big name, not so far away from Fougeres as to be out of the diocese of Rennes, and close enough to Pontorson and Mt. St. Michael to be rubbing elbows with the diocese of Avranche. But it was for something more than his Breton origin that Julian Maunoir became the "Vincent Ferrer" of the seventeenth century, and brought to a successful consummation the spiritual restoration begun so devotedly by Venerable Dom Michael le Nobletz.

When Dom Michael, much tormented at the thought of being without an assured successor, was visited with a heavenly illumination, and announced to Douarnenez the consoling news that in Rennes God was nurturing someone to take the torch from his hand, many a doubting Thomas remained skeptical. Was it likely that for the instruction of the Low Bretons the good God was going to use a "Gallo" who did not know their language?

After 1630, the date of his first arrival at Quimper, Father Maunoir made a few more journeys out of Bretagne; a short trip to the new college at Tours, to recuperate, in some less taxing work, his waning

health. His weak physical condition was the result of excessive zeal in his ministries at Cornouaille, over study in his course of theology at Brouges, (made for a time under the celebrated Father Louis Lallement), his third year of probation at Rouen, missionary labors in Normandy, and a year of teaching literature at the College of Nevers. Obedience finally brought him back to his first love, the Breton College, and it was to this community that he was attached uninterruptedly until his death. Once or twice he left his province for spiritual works at Paris, or for some mission extraordinary to Landivy, on the threshold of the Bas-Maine. He seldom returned to his familiar childhood scenes, or to the next door neighbors, Saint Malo or Dol. The field of his apostolate was confined to Cournouaille, Leon, Treguier and Saint Briuc. Sometimes he paid homage to St. Ann D'Auray, and made visits of friendship to the Carmelite Fathers who conduct that popular shrine. There too he learned from Father Vincent Huby the manner of conducting closed retreats. Father Maunoir was not much engaged in mission work at Vannes. The Bishop of Quimper truly said that he filled others with zeal for preaching, but reserved that faculty to himself. Father Maunoir's first connection with the diocese of St. Corentin in 1630 is a landmark in its history, and for this reason his tercentenary merits, in a special way, our attention.

On July 31 last, Monsignor Duparc, successor to the great bishops of Cornouaille, Renè du Louët and Francois de Coëtlogon, delivered a notable panegyric on the life and labors of Father Maunoir, while the press in more than one instance has used this occasion for historical articles concerning this saintly Jesuit. Pilgrims and visitors without number have visited his birthplace and grave.

Not very long ago a little caravan of autos set out from his native parish, early in the morning of a beautiful July day, to return late the next evening. The pilgrims who made that journey to his cradle and his tomb were tired, but enthusiastically happy that they had seen the last resting place of the illustrious son of St. George of Reintembault. They had made a double pilgrimage between the two places which marked the boundaries of what, according to the Archbishop of Rouen, was one of the most remarkable apostolic careers in the history of the Church.

The starting place was a very humble village house, remarkably irresponsive to the ravages of time. And why shouldn't it be, with its thick walls of everlasting granite? But it is an over small habitation for a family of eight or nine, especially since half of the ground floor has to serve the purpose of a store. And what did the elder Maunoirs sell in this village shop? A little of everything, no doubt. But here is an octogenarian who will tell us more definitely. He says it was dry goods.

The parish of St. George of Reintembault was moved and rebuilt fifty years ago. The old church, the baptismal font, the pulpit from which he lisped little ferverinos to his playmates, and later preached authoritatively to the townsfolk,—all, all have gone, the old familiar places. But one precious spot in the center of the town is still redolent of memories. He had to pass it to reach the Champ de l'Epine. It is a little spot of earth, hedge-enclosed, where Julian used to watch the family cow, but abandoned the forlorn beast when the mass bell sounded in the offing, and a spanking might ensue if he left it unheeded. The road along which he ran to the parish church leads to Pontmain. This was the road along which Julian so often moved in procession with the other young Bretons, to

Croix du Lac, unconsciously preparing himself for those colorful processions in the later Breton missions, which were, according to Father Maunoir, one of his most apostolic works.

The parish priest, Father Michael Bertin, was the boy's friend and counselor. That the Latin paradigms of this parish priest fell on remembering ears is proved by the fact that at fourteen, Julian was able to enter the Jesuit College at Rennes. The present pastor shows us a little wooden statue of the Blessed Virgin preserved for many years as a relic by the successive curés of Saint George. Before this little statue little Julian began his ardent devotion, which was to flower so beautifully in his later ministry.

On the door of the home of his birth there is a commemorative inscription. Nearby, in the hallway which leads to the chapel, erected, not in his honor as yet, but to his memory, there are kept accounts of favors received through him, and a plaque commemorating the introduction of his cause during the pontificate of Pius XI. But the most precious recollections of Father Maunoir are to be found in the hearts of the faithful of the village. Every little legend and anecdote about him is told reverently, and discussed again and again. If, on some beautiful morning, he should step, clad in red vestments, from the stained glass window, and mount the altar steps, he would be recognized by everyone as if he had been there always, standing beside their pastor.

The scene changes. Now it is Brittany. If the birthplace of our Father is not easy of access, his grave is even harder to reach. In the farthest corner of the diocese of St. Brieuc, miles away from any railroad, is nestled the parish of Plevin. We must leave the Quimper train at Rosporden. The departmental railways seems to wander about aimlessly. Here is Scaër,

famed for its rich garments, and there is Finistère. But the names of the next stations, Guiscriff, Goruin, etc., tell us that we are entering the scenes of Father Maunoir's labors. The little train creeps smoothly through charming valleys and rich countryside. "Motreff!" It is time to get off. We are in Finistère, but as the pastor tells us, there is a spot on the border of his parish where the Bishops of Vannes, Quimper, and St. Breuc could sit down at the same table, and each be in his own diocese. The station in the valley is quite distant from the town. It is an uphill walk to Motreff, for we are in a mountainous country. But the view from Motreff is so superb, we are well repaid for our high climb. Father Maunoir made the climb a favorite recreation, and since his death the inhabitants say they have received many spiritual and temporal favors from the priest who labored among their ancestors, and came to die near them. The church of granite has been reverently restored by the present pastor. It was here, many years ago, that one of his predecessors, Abbè Quelennec, saw, one winter evening, January 28, 1683, a great light in the direction of Plévin. At first he thought it was a fire, but a parishioner who climbed upon the eminence saw that the whole horizon was strangely illuminated. Then the good priest, who on the previous day had visited Father Maunoir, dying at Plévin, knew that the bells which were beginning to toll were announcing the happy death of the missionary, and that the great light was a sign of his newly gained glory.

Plévin is about a league and a half from Motreff. Its situation is not so picturesque, but the town seems to be larger than Motreff. In the ancient rectory there death came to the untiring missioner after forty years of apostolic labor. He had crossed the rivers from the coast of Concarneau and Douarnenez to the banks of the Manche. The little and supposedly inaccessible islands of Sizun and Ouessant had been min-

istered to by him, just as were the large towns of Leon; and tiny villages playing hide-and-seek in the mountains, where one could not go without being in danger from the wolves that abounded there, these too were cared for by Father Maunoir. But the sailors and farmers did not so monopolize his time that he could not also do something for the faithful of Rennes, Saint Pol de Leon, Brest, Morlaix, Pontivy, Auray, and Quimper. Seventy-six winters wore him out, and when, one day at Saint Brieuc, he caught the first presentment of approaching death, he hastened into the land of St. Coventin to die. At Plévin his sickness forced him to stop. He refused the hospitality which M. de Kerlouët, nephew of Father Vincent Huby, offered him in his chateau, preferring to remain with the pastor, Father Canant, his pupil and friend. Plévin, now in the department of Cotes du Nord, was then in the Bishopric of Quimper, but his fellow religious were represented at his death bed in the person of Father Mathurin du Demaine, minister of the Quimper College, who hastened to Plévin and gave him the last sacraments. In return for this last good office the dying man persuaded him to learn the Breton tongue, that he might labor among those for whom he was offering up his life. Then could one apply to Father Maunoir himself the words that he had written about his disciple and colleague, Father de Tremaria: "Even in the arms of death he was a missionary dying at his post."

Father Maunoir had said, "Where I shall die, there I shall rest," and such was his reputation for miracles and prophecy among the people that, in spite of the wishes of the civil and ecclesiastical authorities, the people insisted that he be buried at Plévin. They would not give up the body of their "Tad mad", their "good Father." Only his heart was borne in triumph to Quimper, where it was received with veneration by Monsignor Coëtlogon, who exclaimed, "There is a heart which the devil hated!" Later it was taken back to

Plévin, and placed in the tomb of the Kerlouét family. It is here that the precious relic is jealously kept, and popular veneration guards the tomb of the man to whom the town owes its celebrity. "Tad mad benignet!" (Blessed be the good father!) is a common exclamation there, and little children will sing for you an old song about the death of their Father, composed in the Breton tongue. "Alas, alas, Bretoned, maro en Tad Maner."

There is no lack of visitors to this famous grave. Sometimes a tourist stops to observe, without understanding, the old wooden statue which represents Father Maunoir, on his knees, facing the tabernacle. The ears of this old image have been worn away by the reverent touches of the pilgrims. The last pastor of Plévin, Father Morvan, patiently collected the accounts of striking cures attributed to our Father's intercession. This collection makes a thick volume, a worthy addition to that of Father Le Roux. In dealing with the miracles in the cause of the Venerable Julian Maunoir, the postulators of the cause have had the same difficulty that arose in connection with the cause of the Little Flower. They are at a loss to know which to select from so many well established cures. Father Maunoir's fame as a miracle worker has spread abroad. The present pastor of Plévin, Father Le Roux, recently received a letter from London begging the favor of a Mass at the tomb of the Venerable Julian. An Anglican minister, dignitary of his church in Truro, wrote, after a visit to Plévin, a pamphlet in homage to the great Catholic Missionary.

The testimony sent two hundred years ago to Pope Clement XI by Mgr. de Ploeuc is true today. "This extraordinary man, powerful in word and deed, worked during his life time many miracles; but since his death he has wrought so many marvels that from all parts of Brittany crowds flock to his grave."

REV. H. A. D'HEROUVILLE, S.J.

Translated from the French.

FROM RIGA TO GOSHENHOPPEN

A Sketch of the Labors of Father Boniface Corvin, S.J.

Father Boniface Krukowski, also known as Father Corvin, was born August 4, 1777, at Wilma, entered the Society of Jesus August 13, 1795, at Polotsk; made his profession of the four vows August 15, 1814, at Riga, and died October 11, 1837, at Philadelphia. We can gather something of the bare outlines of his early Jesuit life from a precious volume containing a few catalogues of the Society during the Suppression, and preserved among the treasures of the Woodstock library. The first catalogue bears the title: "Catalogus Personarum et Officiorum Societatis Jesu in Imperio Rossiaco ex Anno 1805 in Annum 1806. Polociae Typis Societatis Jesu." Bound in with this catalogue are those of 1806-1807, 1808-1809, 1810-1811, 1815-1816, 1819-1820. In 1805-1806 Magister Bonifacius Krukowski was Prefect of Rooms in the boarding college at St. Petersburg, in his second year of Regency, and was teaching German to beginners. With him at the same time was the great Father Dzierozynski, then Magister, in his fourth year of Regency teaching Grammar and Syntax, as also French to beginners. In 1806-1807 Magister Krukowski is at Polatsk studying theology, teaching Russian in the Public School, while Magister Dzierozynski is teaching the same to Ours. Among the "Theologi Morales" that year was Peter Malou, afterwards well known on the American Mission. In 1808-1809, in his third year of theology, Boniface Krukowski is put down in the Catalogue as Father as is also Francis Dzierozynski. Father Krukowski continued to teach Russian. In 1810-1811 he is in our Residence at Riga, operarius for the Poles in his first year, and Prefect or Headmaster of the Parish School. In 1815-1816 he is at the same place, operarius for the Poles and the Letts, in his fifth year. In 1819-1820 he is still oper-

arius for the same nations, in his ninth year. The year 1820 witnessed the expulsion of all of Ours from the Russian dominions.

It is known that when our Fathers first went to St. Petersburg there was a flourishing school there for nobles, under the direction of the Abbé Nicole; and so Ours gave themselves to the development of the Parish of St. Catherine, which had been entrusted to them. Meanwhile the need was felt of a college for the middle class, and of a free elementary school for Catholics, such as the Orthodox Russians had built on the insistence of Catherine II. Such a school had existed prior to 1800, and it was necessary now to start it anew. Father Gruber undertook the task with all his energy, and Father Kareu, his Superior, wished a beginning to be made at once. It would be sufficient to start with the lowest class, and then go on adding a new class each year. Father Gruber did all in his power to solidify these two great ministries in St. Petersburg, and they were blessed with abundant success.

In a short while the nobles wished Ours to teach their sons. A college was, therefore, opened for them, and, in honor of its imperial founder, was named Collegium Paulinum Petropolitanum. Father Gruber understood, as few men did, the need of adapting our method and system to the exigencies of the time. He drew up a plan of studies which, while it kept as close as possible to our Ratio, developed the modern side, and seems really to be the forerunner of all such schools. In that plan the teaching of sciences, mathematics, and the languages, was systematized and carried on in St. Petersburg long before such an idea was dreamt of in many of the old Public Schools of England, or the Colleges of America. Father Gruber was a providential man, and his *Plan d'Education au Pensionnat des Nobles* was pioneer work worthy of the best tra-

ditions of the Society. Some of the modern critics of the Society and its so-called obsolete methods are strangely blind to the same Society's history as an educational institute.

Into the extraordinary conditions of a new Jesuit College at the very center of Russian power was thrown the young man Krukowski. Years later, his St. Petersburg experience will serve him in good stead. His life up to this has been the same as that of any other Jesuit scholastic. The fact that he had to keep up his teaching during his study of theology seems strange to us, but the prestige of the Society, and the local demands, made this necessary. It was God's way of forming Krukowski's character, of giving him ample opportunity to perfect himself in the languages and in guiding youth.

Riga, the capital of Livonia, was known during three centuries for its intolerance and hatred of Catholicism, which it had given up for Lutheranism. Catholics were persecuted, forbidden to exercise their religion in public, excluded from civic affairs, and subjected to all manner of insult. The Emperor, Peter, allowed Riga the privilege of excluding all but Lutherans from the rights of citizenship, from all government employment and commercial pursuits; Jesuits especially were hated; they dared not live, or even set foot within the borders, up to the time that Catherine II promulgated a ukase establishing the free exercise of the Catholic Religion in St. Petersburg and Riga. Forced to yield, the officials did all in their power to prevent the execution of this decree. Three Franciscan Fathers were commissioned to work there, but they were thwarted at every turn, and quartered in the worst section of the city. By the providence of God it happened that, while things were in this deplorable condition, the Emperor, Joseph II, on his way to St. Petersburg, passed through Riga, and stopped

with His Excellency Field Marshal Count de Brovne. Wishing to go to Mass on Sunday, he had himself conducted to the Catholic Church. The place was almost utterly unfit for divine service. His Majesty, shocked at the contempt in which the Catholic Religion was held, and at the horrible oppression under which the people suffered, made a great outcry against the Russian intolerance, and publicly promised that on his visit to the Empress his first request would be to put a stop to this scandal and to permit the Catholics of Riga to build a decent church. Though the permission was granted, great opposition was encountered, but finally a small church was erected. Unfortunately, however, dissensions arose among the parishioners themselves, giving rise to more trouble. Finally a petition was sent to the Heads of the Government for Jesuit Fathers to be put in charge. This petition aroused the Chief Magistrate, who was, unfortunately, joined in the opposition by Archbishop Stanislas Siestrzencewicz, a sworn enemy of the Society. However, Father Gruber, the General, had already acceded to the Emperor Alexander's request that he should send Fathers to Riga to take charge of the Catholics there. A ukase was published, but in vain, for the Metropolitan held it up for two years. The poor Catholics, seeing themselves abandoned, sent three deputies to St. Petersburg to take advice at the Chancery Office of the Minister of the Interior. There they were informed that the imperial order regarding the Jesuits had been sent two years before to the Metropolitan to be put into execution by him. They asked for, and obtained, a copy of the document, and went straight to the Archbishop. And the Archbishop? Why, he was amazed that the Jesuits were not already in Riga! He forthwith gave an order that the necessary patents for the Fathers should be sent to Father Gruber. Three Jesuit Priests and a Brother,

in company with the Provincial, Father Lusig, arrived at Riga February 19, 1809. Most of the higher officials received them quite cordially. But the lower officials and the Lutheran ministers were bitterly hostile.

The city of Riga was in sad spiritual condition; there were no schools, or as good as none, for Catholics; instruction was practically neglected; immorality was rife, the church almost deserted, and a great part of the Catholics had become Lutherans. The few priests there, oppressed by the laws, did not know how to begin to bring order out of chaos; the Protestant pastors spied on them, and loaded them with insult; so the poor men had to cut down their ministrations to the least possible. The city authorities exercised ecclesiastical jurisdiction, and went to the extreme of audacity; they sold the banns of matrimony for a high price; dispensed in diriment impediments; gave divorces, and granted permission to divorced Catholics to marry again. In such a state of impurity and official effrontery, it is not to be wondered that libertinage and houses of debauch were quite in order.

The Jesuit Superior was Father Joseph Kamienski, a man of abounding zeal. Very Reverend Father Thaddeus Bryzozowski sent him Father Coincé. This latter was amazed at the condition of affairs, and immediately, under the supervision of the Superior, and with the cooperation of the other Fathers, drew up a plan of campaign. First of all, it was necessary to gather a sufficiently large stock of Catholic literature to dispel the crass ignorance of the Catholics; to procure great quantities of pious articles which would attract the young to the instructions; to establish public and private catechizing in the different languages; and finally to give the Spiritual Exercises of St. Ignatius. The plan was approved by Father General. Father Coincé gathered around him, as a committee

for Catholic Action, a most influential group of high officials, noblemen, military chiefs, and merchants, who were apparently waiting for someone to lead them. At once a large supply of Catholic books of all kinds was either imported or printed, as was especially the case with books in the Polish language. The effect was almost immediate. Catechism classes were started. Parents sent their children to the instructions which were given twice a week to each of the two nations, Poles and Germans, and in a short while there were a hundred Poles and a hundred German children attending. The church began to attract crowds; the confessions increased from one or two thousand to twenty thousand. However, in spite of all this, there seemed to be but little improvement of the public morality of the city. It was determined that some means should be tried to diminish the number of houses of debauch, and as the authorities cooperated somewhat, a large number of these places were closed; inmates were rescued and many converted, while those who were diseased were duly cared for. In the space of three years Father Coincé had saved four hundred of them. Experience had taught the poor unfortunates to know who was their true friend. They had recourse to Father Coincé who himself went to the civil authorities; he had the miserable women declared free, in conformity with the existing laws, from the encumbrances of debt; and many of them sincerely turned to God.

The Exercises produced untold good; Father Coincé, who gave the Mission to the Germans, had a thousand converts; entire families abjured their errors. From that time on conversions came weekly; Protestants frequented our church, and a change for the better in public morality was noticed. Yet there was another evil in Riga which, if not done away with, would neutralize all the efforts of our Fathers. Three and a

half years had passed, and nothing had been done to ameliorate the condition of the Catholic Schools, which were, at that time, frequented by not more than seven or eight children in all. The other Catholic children went to the Lutheran school, which had boys and girls together; their faith and morals were either destroyed or in constant jeopardy; they heard the Catholic Religion defamed, the divinity of Our Lord denied, impurity declared not wrong. Father Coincé had a plan which was favorably received by His Excellency the Governor, Repieu, who allowed it to be put into execution at once while waiting for the approval of the University of Dorpal. This was granted some months later. Father Coincé notified the public at the beginning of February, 1810, that two Catholic Schools would be opened for the community of Riga, one for boys and one for girls, and that moreover the classes should be so arranged as to give a complete education.

So successful was this good Father in his work, so ample the aid given by people of all kinds, that the Provincial, on making his formal visitation, could actually open a school for boys in accordance with the prescriptions of our Institute. The girls were placed in charge of thoroughly competent teachers, some of whom were ladies of high families and all thoroughly educated. These schools for the poor, and for those of more ample means, were fortunately blessed from their very inception. The Empress, on a visit in 1814, told the Headmistress that her schools were the best in the Empire. The Provincial wished to put Father Coincé in charge of the school for boys, but he excused himself in view of the multiplicity of his occupations. He asked Father Provincial to send him a good prefect and a good professor. Father Provincial sent him Father Boniface Krukowski, who is down in the Catalogue for that year as *Oper. pro Pol*: *an.*1.

Praef: *Schol. Paroch.* There were also other Jesuit teachers, while two laymen taught in the poor schools. These schools of Curs acquired such a reputation that besides Catholics who frequented them in great numbers, the principal Russian and German merchants also sent their sons to them. Another remarkable fact is that within ten years several pupils entered the Society, eight of whom became very capable subjects.

But the work told on the health of the Superior, Father Kamienski, while the burning zeal of his soul, the opposition to every good undertaking, the persecutions he had to bear, finally broke him, and God called him to his reward March 29, 1813. He wished Father Krukowski to be the vice-Superior, and wrote to Father General to that effect; but divine Providence had other plans, and Father Coincé was appointed Superior on Father Kamienski's death.

Though much had been done by the Fathers, much remained to be accomplished. Lutherans and Russian officers permitted themselves an immense amount of license, even in our church, at times going so far as to hear confessions. However, Father Coincé was not the man to allow anything like that. He obtained letters patent from the Governor General giving him the right to call for police protection in case of need, to repress such indecent behavior. He also beautified the church, and had the high altar remade according to a set of plans left by Father Kamienski.

Another difficulty faced the Fathers. The Letts, who in great part were servants, remained for many years with practically no instruction. Every possible impediment was put in the way of the priests, when they tried to teach these poor people, by the Lutheran ministers. All told the Letts numbered about two thousand. Their children went to the Lutheran schools, most of them becoming heretics. Father Coincé, with his usual energy, took hold of the problem. Father

Krukowski knew the language well enough to preach, catechize, and hear confessions in Lettish, and Father Coincé represented the whole matter to Father General. He put it before the Minister of Worship, exposing the malice of the Lutherans, who kept this good people in utter ignorance of their Faith; the matter dragged on for six months. But in the meantime Father Krukowski gave catechetical instructions privately. Finally Father Coincé won his point, and at once these people responded with all their souls from the very first sermon given them by Father Krukowski. Their Catholicity blossomed and bore fruit; a great number returned to the practice of their religion, sent their children to the Catholic instructions, and many of those who had become Lutherans were reconciled to the Church. This increased the hatred of the Lutheran ministers; they were themselves deserted; and the Jesuits were made to bear the brunt of all their fury. In fact, so successful were they, that the Governor General, the Marquis de Paulucci, called Father Coincé and intimated the order he had given against the Letts being instructed in their religion in their own tongue. Father Coincé received the intimation in silence, only asking if he might make a remark. The Governor General permitted him to do so. "I have the honor to know His Excellency, Monsignor the Marquis de Paulucci, who is a Catholic. Because of his being one of my parishioners he has no right to give orders in my church. I know His Excellency the Governor General Marquis de Paulucci, who represents at Riga the person of His Majesty the Emperor. But if His Majesty, considered as the civil power, has no right, according to the holy Councils, to interfere in the teaching given in my church, a fortiori his Governor General, who replaces him, has none." The Governor answered: "But I have already given my orders." The Superior said, "Please with-

draw them, because I am empowered by higher authority, namely, the Minister of Worship." And so the matter was settled; and Father Krukowski continued his work of instructing and strengthening in the true Faith these hitherto abandoned people. Father Coincé also put a stop to Lutheran ministers' filling their pockets by claiming money from the Catholics at times of burial. He simply had his people buried in their own cemetery.

Truth to tell, he revolutionized the conditions of the Catholics of Riga, under which they had been suffering for three centuries. Another benefaction of his was the erection of a great hospital for the Catholic poor. Their condition was inexpressibly sad; they were cut off from all aid, and left practically abandoned. He hoped against hope, and his hopes did not deceive him. He succeeded in a marvelous manner. He erected the finest hospital in the city, putting it under the care of Catholics who, he saw to it, were trained in the nursing of the sick.

The Catholic community of Riga was finally on an equal footing with that of other religions; it had equal privileges, an imposing number of adherents, solemnity of ritual, and everything that could be wished. But a cloud appeared on the horizon, that was to darken all hopes, and to burst in a whirlwind of opposition to the Society. For on December 24, 1815, the Jesuits were banished from St. Petersburg, to be driven, in time, from all their missions in Russia.

Father Coincé received notice of this order, and while waiting to be replaced for three years, saw new dangers daily threatening. Finally the blow was struck, and all members of the Society were to be led to the frontiers of the Empire. The first orders of their expulsion were shocking and cruel, and the faithful did everything to render their hardships more bearable. But they were not allowed to accept the help

thus proffered them. However His Majesty was pleased to mitigate the severity of his first orders, but in most cases the ukase came too late. The manifestation of love to the seven Jesuits of Riga was consoling in the extreme; the Governor General burst into tears. He did all he could to show them the honor due to their priestly character and apostolic life. And the people were inconsolable; for three months they were tossed about from hope to despair; they crowded about the residence of the Fathers, and could not see enough of them; every strange priest that passed by brought some new alarm. Father Coincé again proved himself a rock of defence. Knowing the conditions, he insisted that the proper passports be made out. He asked and obtained public signatures of the civil authorities that the temporalities had been rightly administered; he petitioned the Dean to give his Visum est to the register of Baptisms, Marriages, and Burials. This the Dean did very willingly. He also obtained from the Dean his signature for whatever he had made over to him. This he wished to put into the hands of the Provincial and of Very Reverend Father General.

On June 13, 1820, the Governor General wrote Father a very beautiful letter, expressing his sorrow and affection, and that of all the inhabitants of Riga, at the departure of the Fathers, as also his gratitude for the public benefactions the Fathers had made to the city. He invited Father Coincé and Father Krukowski, who had called to thank him for his letter, to dine with him, summoning in the meantime all the best and noblest of Riga to share with him in this feast of grief and friendship.

The time for departure was at hand. Fathers Coincé, Krukowski, and Ledergen, Magister Krapski, Brother Swoska, and the postulant Zaleski, were now ready to go. Three days of veritable misery were

passed by the people who crowded near the Residence. The poor prostrated themselves before the Fathers in such numbers that it was almost impossible to get out of or into the house. On the eve of the day for sailing, the parishioners went to the banks of the river Dvina, where they spent the night waiting to bid adieu to the exiles. These, however, had slipped away secretly on July 2, 1820, and had gone to another port, Boldras, during the night. On hearing this, a crowd of the faithful, not to be deprived of a last view of their shepherds in God, determined to follow them to Boldras, where the ship Amalia was waiting for a favorable wind. Another triduum of grief was passed, but at least they had the consolation of hearing the Fathers' Masses. When the wind blew favorably, a thousand people put out in small craft, to the ship, to receive the benediction of the Fathers, and to watch until the ship sailed out of sight.

The Jesuits of White Russia were scattered over various countries. Thirty-eight went to France; of these eighteen were French, seventeen Poles, and three Germans; one of the Poles was Father Krukowski, who was known as Father Corvin; and one of the Germans, Father Feiner; the former did missionary work in Laval, the latter prepared his examen ad gradum at Paris, and then taught Logic at St. Acheul.

On the 24 of April, 1822, Father Desiderius Richardot, the Provincial of France, writes as follows: "In accordance with the order of Very Reverend Father General, I have sent to America Father Boniface Krukowski, a first class, tireless missionary, with Father William Feiner, who is thoroughly equipped in Theology and Philosophy. They should have sailed from Bordeaux, but as a French captain did not keep his promises, they had to return to Rochelle, and having passed through a multitude of mishaps, they finally boarded an English ship and started for America during the first days of April."

From what has gone before, it will be abundantly clear, I think, that Father Krukowski was one of the really generous, silent, self-effacing, working Jesuits, supremely fitted to foster the true spirit of the Society among Ours in America. He knew only the Jesuit spirit as he had been trained in it from the first, and his whole life up to this was spent in Jesuit activities. Arrived in America, we find him in 1822-23 at Goshenhoppen with Father Paul Kohlmann as Superior. He was then forty-six years of age, a man of experience, vast and extraordinary, schooled in every need of missionary life. We are not surprised, then, to find that in 1824 he is made Superior, in which position he remained until his death, at Philadelphia, on October 11, 1837. From 1826 until 1830 he was also a Consultor of the Mission.

Goshenhoppen was a long and far cry from Riga, but the life of Father Krukowski was the same in both places. It was simply doing God's will, lying hid, fulfilling his ministry, working so as not to have to be ashamed, giving offense to none, and wearing himself out for God's glory. Father Krukowski must have gone to Goshenhoppen almost immediately on his arrival in America. There he found Father Paul Kohlmann installed as superior, and there he began his last work as a Missionary among a new people in a new land, his life itself becoming thus a great sermon of priestly activity. He was indeed "operarius inconfusibilis." The territory he and his companions had to cover was vast. Being hale and hearty, and fond, too, of horseback riding, he took the outlying missions, "which," Father Bally tells us, "even at this late date, extended over a great part of Berks', Bucks, Montgomery, Lehigh, and Schuylkill counties"; while Father Kohlmann kept the district surrounding the mission house

until 1829, when he was transferred to another place. In the year following his arrival, Father Krukowski became Superior, and in the course of time had as his assistants, besides Father Paul Kohlmann, Father Edward McCarthy, who worked especially among the English-speaking Catholics, and Father Steinbacher, who replaced Father McCarthy in 1833, and remained with Father Krukowski until the end. These men covered a circuit of fifty miles. An old catalogue shows Massilon, Elizabethtown, Reading, Lebanon, Haycock as stations. Pottsville was also visited at times. The old mission house at Goshenhoppen consisted of a single room; so Fathers Krukowski and Kohlmann were doubled; one was from the land of ice and snow, the other was used to mild climates. Some sort of partition had been arranged; but it was not of much help, as there was but one stove, and that was placed on Father Kohlmann's side. Whatever divagations of temperature were marked by the thermometer, we feel sure that the two Fathers kept an equal temper of heroic minds.

Bishop Kenrick says in his first Visitation Diary of 1830: "September the fifth: I visited the Church of St. Peter in the town of Reading in the State of Pennsylvania, and gave the Sacrament of Confirmation to ninety-four persons. More than one hundred and twenty received the Holy Eucharist. This congregation is visited once each month by either the Reverend Father Boniface Corvin (born in Poland) of the Society of Jesus, or the Reverend Edward McCarthy of the same Society. (Irish.) Thus both the Germans who constitute a great part of this congregation, and Americans, or others who speak English, are properly cared for. Peace and piety prevail here under the care of these Fathers." At Pottsville Father McCar-

thy ministered for some time, volunteering to take care of the people until the Bishop could supply a pastor.[1]

Two years later, on his second Episcopal Visitation, February 14, 1832, the Bishop writes[2]: "I left Philadelphia for Lebanon, where I administered Confirmation to eighty-nine persons in the Church of St. Mary on the fifteenth (of February). The sermon was delivered by the Reverend Father Boniface Corvin, S.J., who visits this congregation every two months on account of the Germans, who are very numerous here. The Reverend Michael Curran comes every month (from Harrisburg) to attend the English speaking members of the congregation. Peace and piety flourish here. Sixty persons received Holy Communion on the day mentioned above; and very many, a number not less (than sixty) on the days preceding. Then there are about five hundred souls in this congregation. Father Boniface told me that, even during the week, every day when he is here, the faithful Germans come to church to receive the Sacraments. I promised the said Father (Corvin) that I would visit the congregation at Goshenhoppen the first Sunday of May or June."

On May the eighteenth he visited Pottsville and confirmed one hundred and thirty persons, and found religion flourishing there under the care of Reverend Edward McCarthy.

On June the second he continues: "I arrived at Reading and, the same day, Joseph Allgaier being my companion on the way, I proceeded to the estate and church in Goshenhoppen Township, Berks County. This church (sacred) to the name of the Most Blessed Sacrament, was built at the latest before the year

1. Bishop Kenrick's Diary and Visitation Records, p. 32.

2. Ibid. p. 67.

1765. . . It is not improbable that the church was built many years earlier, when the Reverend Theodore Schneider, S.J., was still living. He was there from 1741 to 1764, taking under his care all the surrounding regions: Maxetani, Magunchi, Tulpehosken, Haycock, even Philadelphia, and missions in the State of New Jersey. . . The old church built of stone, and the priest's house and a farm of over four hundred acres of land are held in the name of the Jesuits. At present the Reverend Father Boniface Corvin (S.J.), who was born in Poland, is resident here. He is a man renowned for zeal and piety, and his influence extends over the lives of others also. June the Third: two hundred and twenty persons were signed with the sacramental seal of Confirmation, of whom very many also received Holy Communion, besides a great number of others who approached to receive the Holy Eucharist with much manifest faith and devotion. I celebrated a Solemn Mass on this occasion.

"June the Fourth: 'Two were confirmed, and thirty-nine received Holy Communion, in addition to the three hundred and fifty who received the previous day." Of Hancock he says: 'The Fathers of the Society of Jesus have been visiting this congregation since the year seventeen hundred and forty-four." We read in the Diary for October 11, 1835: "He (the Bishop) dedicated the Church of the Most Blessed Sacrament in a place called Goshenhoppen. The large and beautiful church was erected under the direction of Reverend Father Boniface Corvin, S.J. There was a church in this place since the year 1765,[3] but it was too small, and by the wear of time it has become quite unfit for divine service."

When Father Krukowski first went to Goshenhop-

3. The church was much older. Ibid. p. 125

pen, he had a very serious task before him. What it was, and how he succeeded, may be best told by the great Father Peter Kenney, who opened the Goshenhoppen Diary by the following remarks at the close of his Visitation, May 25, 1833:

"It was with great joy of soul that I examined every thing pertaining to this ancient seat of the Society in Pennsylvania. And my joy is all the greater because of the vivid memory I have of the awful condition of this Residence in 1820, when I first acted as Visitor by appointment of Very Reverend Father Thaddeus Brzrzowski. The reborn Society had just again come into possession of the church and farmstead which for a long while had been administered by secular priests." Father Kenney adds that the property had almost been lost to the Society. He then goes on: "The church was without ornament, dirty, wholly unfit for divine worship; the houses for the farm hands dilapidated, the farm run down, and the residence very heavily in debt. But now everything is different owing to God's favor and the care, beyond all praise, taken by the Reverend Father Boniface Krukowski, the local Superior. Now there is no debt. The farm is run so that with all expenses paid we can get almost a yearly income of more than a hundred American dollars for the general treasury of the Mission; the houses for the farmers and the farm hands are all repaired; one of these, fairly large, was well-nigh rebuilt last year at the cost of more than six hundred dollars; the church is clean, fairly well adorned, and is to be enlarged next year with my permission. The house, though still small and not quite commodious enough, is clean and far more convenient than it was. But what is above all things, these last years there has been a notable increase in the number of the faithful. Peace and piety reign all around. That the

memory of these favors of divine Providence shall remain, I have prefixed this note to the Diary of the Residence which is to begin at this Visitation, and in accordance with the custom of the Society, is to be kept hereafter practically every day. Given at the same Residence on the Vigil of Pentecost

May the twenty-fifth, 1833

PETER KENNEY, the Visitor Superior of the Mission in the United States.[4]

This Diary Father Krukowski straightway inaugurated, and except when away from the Mission, continued to the end of his life. It is in Latin; the flowing, simple, direct Latin of a man who had grown up from boyhood using that language in daily life as need called for it, for well nigh everything. A diary is a narration of events, but events may prove awkward when one tries to write them in the Latin tongue. Of course Mission work and church ministration were easy enough for a classical scholar to describe. But farm life, household duties, daily work of the "familia" in the canonical sense; work in the stable, in the fields, in time of rain or drought, domi militiaeque,—to put these into simple, clear and vivid Latin, is another story;—yet all these make up home and foreign service; and all service must be expressed in a diary, so that the reader shall be able to see the working, inside and outside, of the Mission.

The Diary starts off with the statement that Father Kenney arrived in company with Father McCarthy, who was so occupied with his work in Reading and Pottsville that he had been absent for almost a year. The Visitation of 1833 was Father Kenney's third in that house. He himself wrote the first entries, giving

4. During the rest of the sketch we quote constantly from this diary.

news of the Province. Father William McSherry was expected every day back from Rome, from the Congregation of Procurators, with Very Reverend Father General s Decree erecting the Mission into a Province, and allowing Ours to receive the Minervale from day scholars. Moreover the Visitor asked Father Krukowski and Father McCarthy to say two Masses at their convenience for His Excellency the Right Reverend Patrick Kenrick, Coadjutor of Philadelphia, for conceding to the Superior the peaceful possession of our old Residence of St. Joseph in Philadelphia. Now Father Krukowski begins:

"23 May. Father Superior began his visitation. On account of the rain the help thrashed the wheat in the barn. 24 May. Father Superior continued the visitation of the house, afterwards with Father McCarthy he visited the school; the help put up fences. May 25. Father Superior examined the books of the house and those of the church. 26 May. Pentecost Sunday. On account of the rain a few only came to the church. At ten o'clock Father McCarthy sang the Mass, his assistants being Father Superior and Father Corvin. (It is to be noted that Father Krukowski always talks of himself in the Diary as Fr. Corvin.) During the Mass Father Corvin preached; he also sang Vespers about quarter past two in the afternoon. After Benediction and the Rosary, he gave an instruction to the people. At four o'clock Mr. James Algaier came with his son from Reading to take Father McCarthy. He put up with us for the night. 27 May. This morning after Mass Father Superior left for Philadelphia. At ten o'clock Father Corvin sang Mass and preached. . . After dinner Reverend Father McCarthy went to Reading. Vespers at the usual hour with instruction by Father Corvin; then the people recited the Rosary. 28 May. Today the wagon was sent to Philadelphia

with corn and butter, and some little presents for St. Joseph's. (These little presents he never forgets). 29 May. Nothing special. It was raining, so the help thrashed, etc. 30 May. Today the wagon came back from Philadelphia bringing what was necessary for the harvest of late summer, as during this time of work, we do not send the wagon to Philadelphia until October. 1 June. Saturday. Today potatoes were planted; this could not be done before, as for almost three weeks the rain has held us up. These are called late potatoes. 2 June. First Sunday after Pentecost. The household, i.e. help, arose a half hour later on account of the feast. At eight o'clock the Rosary was recited, then some hymns were sung by the people to the accompaniment of the organ. Father Corvin sang Mass with Exposition of the Blessed Sacrament, as it was the first Sunday of the month. Father preached on frequent Confession. After dinner, Vespers, then instruction, finally the Rosary. 3 June. Today the men ploughed and the women prepared the garden for cabbage. Then Polly planted the cabbage. The rain prevented them from getting the garden ready before. Father Corvin went off to a sick person." Father Corvin calls the men "pueri" and the women "puellae." "The men ploughed. Henry with the women harrowed the Indian corn (patch). June 5. As usual. Ornamenting the church. June 6. Corpus Christi. At eight o'clock Rosary; at ten o'clock Holy Mass, during which Father Corvin preached on frequent Communion. After Mass Benediction. On account of the rain not more than sixty people went to Holy Communion. After dinner Vespers, instruction, Benediction and Rosary. June 7. As there was a funeral, Low Mass was said. The help thrashed the oats; nothing else could be done on account of the rain. To-

day the priest went to Long Meadow to celebrate Mass on the following day, and give instruction to the people for Confession; there were only a few because of the rain. When church was over he went on further to Massilium, twenty miles distant from Goshenhoppen.

June 9. Second Sunday after Pentecost. The priest kept church at Massilium, sang Mass and preached. Thirty went to Communion. After dinner Vespers and Benediction.

June 10. At Massilium he had Low Mass; twenty went to Confession; today the priest returned home.

June 13. Mass later than usual because of the great number of Confessions. It is the octave of Corpus Christi.

June 14. Feast of the Sacred Heart. Feast of devotion; many went to Holy Communion.

June 15. We begin cutting the hay with seven reapers.

June 17. Continued reaping the hay with seven reapers. Priest called to a sick man who after one day's sickness died within an hour of receiving the Sacraments. Haymaking was difficult because of the rain. It lay on the ground and was near being ruined.

June 21. Another sick call and on the following day another. The rain let up.

June 24. Still making hay; a sick call. Three persons came thirty miles to be instructed in the faith. (This instruction lasted for two weeks daily, then these persons received Holy Communion. In the meantime sick calls began to increase somewhat.)

June 30. At 8.30 Rosary, hymns with accompaniment of organ; the reading of a spiritual book by the schoolmaster; at ten o'clock Mass with sermon. After dinner Vespers and instruction.

July 2. Today with God's blessing we finished the

harvesting of the hay. The last load had just entered the barn when an awful storm broke loose. Instruction in the Faith; celebration of the Feast of our Lady; many went to Holy Communion."

As the seasons changed the work of the help changed. All the various kinds of farm labor are expressed in simple, clear Latin. And the sick calls, confessions, communions, excursus to missions, are all listed. In 1833 there was apparently a wet spring and summer.

"July 16. Many approached the Holy Table today on account of the Feast of the Scapular of Our Blessed Lady. Today Joseph Berger was buried, who for six years or more, led an eremetical life, desiring to please, not the world, but God alone."

Almost every possible phase of farm life is described. "Hodie ob pluviam non poterant circa avenam laborare, sed arabant campum pro siligine. His tribus diebus familia nostra laborabant circa linum, serebant saracenicum et metebant avenam: ligabant avenam et deducebant; excutiebant linum quoniam avena non adhuc erat sicca."

On the first Sunday of the month Mass was said coram Sanctissimo; this custom had been introduced by Father Schneider; Sundays and holydays are very busy days indeed.

"August 15. Festum Assumptionis B.V.M. hora 8 Rosarium tum piae cantilenae cum organo decantabantur; 10 Litaniae; hora 10 Sacrum cantatum intra quod contio; ad Sacram Communionem 100 et amplius accedebant; post Sacrum Benedictio; a prandiis Vesperae, Benedictio, Instructio."

On the following day: "Priest called out early in the morning to a sick person; later he said Mass and went to Reading for Sunday. 20 Aug. Sacerdos rediit

Raedingo; hac nocte placuit bonitati Divinae nos punire, nam fornix fornacis calcis cecidit et magnum damnum passi sumus." Of course a lime kiln must have been a precious convenience to them.

Now and then a stranger came, it may be to recuperate or to make an annual retreat or to go to confession.

"Hodie Rev. Dnus Hurley cum Dno. Algaier venit Goshenhoppen: Rev. Hurley mansit hic sanitatis causa." Then baptism, marriages, sick calls, always the same rounds. Often more than a hundred went to Communion, and on occasions Father was busy with Confessions and other ministrations, so that he had scarcely time to eat. He had St. Blasius' blessing of the throats; sometimes three instructions a day; sick calls at all distances; catechizing, sermons; and always the diary to be kept in Latin. He never misses it.

On Christmas day: "Surrectio hora 3a; hora 4a ecclesia est illuminata; hora 5a Gallicinium; hora 8va, 2dum Sacrum; hora 10a, 3um Sacrum, intra quod concio, non obstante pluvia et nive magnus erat concursus hominum, et ad 100 accedebant ad SS. Sacramenta." He heard confessions late into the night on Christmas eve.

On Easter Sunday Rosary was not said as usual, because the school master was busy with the collection. The custom had grown up that on that day the congregation made him a present for playing the organ. Mass was at ten.

At times everything seems to come together. Thus: "Sunday, September 29, 1833. Rosary at 8.30; then a couple were married; then High Mass with sermon; a funeral; and Baptisms. Vespers after dinner, and instructions." And ever and anon Henricus appears on the scene. Henry was like the head of the house-

hold. He must have been a remarkable man, and Father seems to have trusted him implicitly. When Henry's wife died, the whole congregation came to the services and were deeply affected. Father Corvin even preached a funeral discourse.

On October 22, 1833, all the help gathered apples. The next day they began cooking apple butter. They gathered apples again some days later and made "vinum ex pomis, vulgo, "cider."

Father Steinbacher arrived January 27, 1834, to be Father Corvin's assistant. Later on he took his simple vows. On the 30th he went to Reading for Sunday and thence to Lebanon. On ordinary feast days and Sundays they had somewhat more than one hundred Communions. Father Corvin never forgot to send his farm gifts to St. Joseph's in Philadelphia.

It is really astounding to follow the record. Sometimes he was called two and three times a day to see the sick. It makes us able to see the old ordinary priestly life in the church and on the farm. Goshenhoppen lives all over again. Father uses the word "familia" constantly, meaning no doubt, the household help, servants, etc. We notice the "late sleeps" they get; the work in the barn when it rains; the effect of the rain on attendance in church; the schoolmaster's work as he played the organ, and led in reciting the Rosary; the regular runs into Philadelphia, Flowertown, and other places; and so on until October 9th, 1837, when we read this entry: "Father Corvin went off to see a sick person today; Mr. Broglie began to paint the altar; familia excutiebat saracenicam." And here Father Corvin ends. In another hand, (Father Bally's) we read the record. "October 10. Father Corvin left for Philadelphia. On the following day he said Mass in St. Augustine's Church."

A year after, October 11, Father Bally, Father Cor-

vin's successor, wrote, also in Latin: "This is the anniversary of the death of Father Boniface Corvin, who died in Philadelphia on October 11, 1837. Today we celebrated most splendidly the anniversary in our church. Many of the congregation offered Holy Communion for their one time Pastor, so long their father and shepherd."

The circumstances of his death are truly wonderful. On the tenth of October Father went in his wagon to Philadelphia, alone. He arrived on the same day, and next morning said Mass at St. Augustine's Church; then he went on to our Fathers in the Residence of St. Joseph, where Fathers Rider and Barbelin lived. He passed the morning in the greatest cheerfulness and peace of soul, but always in conversation added some words on his approaching death. As Father Ryder was absent, Father Corvin dined with Father Barbelin, and though acting ever with the same cheerfulness, yet he said that his death was imminent; after dinner he asked Father Barbelin to let him have his beads, as he wished to say them. This Father, handing the beads to him, wanted to find out for sure whether he was really thinking about death; Father Corvin answered that he wished to prepare himself. About four o'clock that evening, Father Corvin went with Father Ryder to see a doctor, but on the way he fell in the street. He was taken into the house of a Catholic named Donath, but was seen to breathe only once. Father Ryder, who never left his side, was just able to give him the last absolution, as he died immediately. Father's death was certainly unforeseen, yet he was well prepared; death was a constant subject of his thoughts, of his talks to his people. He was an example of piety, zeal for souls, and love of God, and, as we hope, is now enjoying the reward of his labor with the elect in heaven.

On October 11, 1839, the Dairy reads: "Today is the anniversary of our Reverend Father Boniface Corvin who died suddenly in Philadelphia on the street called Spruce, breathing his last in the presence of Father James Ryder, at that time in charge of St. Joseph's parish."

On Sexagesima Sunday, February 23, 1840, announcement was made to the people that the remains of Father Boniface Corvin would be buried on the following Wednesday in the Chapel of Our Lady, where the bodies of Father Schneider, Ritter, and Ernsten rested.

"Feb. 26. Today with great solemnity we buried Rev. Father Boniface Corvin of the Society of Jesus, who was pastor of this church for about fifteen years. The concourse of people was very large, surely at least from two to three thousand, Catholics and Protestants. For even the Protestants revered him greatly for his virtues. We had Mass with Deacon and Subdeacon, during which Father Bally preached in German. After Mass Father Barbelin gave a beautiful sermon in English. All, Catholics and Protestants, went to meet the body. After Mass Father Corvin was buried in the Chapel of the Blessed Virgin, about midway in front of the altar. His tomb was built up partly of bricks. As the body was being carried to the tomb again, all walked in procession, and while it was lying there the whole congregation, with numberless Protestants, circled around the grave which was still open so that all could have a last look at his coffin. Many shed tears over the pastor whom they had known and loved. We opened up the coffin in the presence of Father Bally, the Pastor, and four other men, and it was remarkable that though the body was practically all seen, no offensive odor was noticed. We looked at the venerable corpse, and it seemed as if

nothing but the clothing was damaged; but we did not examine the body so carefully as to say whether it was incorrupt or not. This we left to God alone; He knows all things. He has already rewarded His most faithful and most zealous servant, Father Boniface Corvin, for the labor he undertook during life for His greater glory."

Finally we quote a last testimony to Father Corvin's fame, from one who knew him well: It was given on the morrow of his death by Bishop Kenrick, to Dr. afterwards Cardinal Cullen:

"Last evening a venerable Jesuit Father died suddenly in the street. He came from Goshenhoppen to our city the previous evening in a weak state. He was called Father Boniface Corvin, but his Polish name was different. He was a holy man. Pray for him and for

Your devoted servant in J. C.
✠ Francis Patrick Kenrick
Philadelphia 12 Oct. 1837.[5]

Forty years after Father Corvin's death Father Bally writes thus in the WOODSTOCK LETTERS (Vol. 5, p. 210): "The death of Father Corvin occurred suddenly in Philadelphia October 11, 1837. The morning after his arrival there, (in Philadelphia) he went to confession." Then, describing his going with Father Ryder to the doctor he adds, "Before they could reach the doctor's residence he fell. Heavy breathing was the only sign of life he ever gave. A priest of St. Mary's Church who was passing by on his way from a sick call was summoned into the doctor's house. He administered Extreme Unction and gave the last absolution when Father Corvin tranquilly passed away . . . .

5. American Catholic Historical Society, V. 7., p. 298.

Eighteen months later his remains were brought to Goshenhoppen by Fathers Ryder and Barbelin. Before even the vestments were found in a state of good preservation. The writer of this remembers it; the finger nails had grown somewhat, and some mildew had gathered on the robes; otherwise everything was as it had been on the day of the funeral. A year later, Father Dzierozynski, who was then Provincial, was asked if the coffin might be opened again for examination as there were not wanting those who held the holiness of the deceased in great estimation, and looked for a confirmation of it; but the good Provincial, a very holy man himself, answered that the dead should be left to their rest; perhaps later on the Lord would so dispose it that this curiosity should be gratified."

It is singular how perfectly impersonal Father Corvin's diary was. Apart from the fact that his leg was badly hurt by a falling horse, there is hardly anything personal in the narration. Yet the whole diary is itself a marvelous confirmation of his day-in, day-out work for God and souls. Father Bally tells the following in the WOODSTOCK LETTERS (Vol. 5, p. 212):

"Among the pious memories of Father Corvin it is recollected regarding him that rising all the year round at four o'clock, from that time until five, when he always said Mass, he could be found kneeling, absorbed in prayer, on the altarstep in front of the tabernacle."

Small wonder then, that he could give such sermons and instructions as would draw the people to God, and could spread around him by his ministrations the peace and piety of which Bishop Kenrick speaks.

* Les Jesuites de la Russie Blanche. S. Zaleski, V. 2., pp. 167-245.
A Carayon. Documents Inedits, Vol. 20, p. 185.
Un College des Jesuites a St. Petersbourg, 1800-1816. M. Rouet de Journal.

A HIDDEN HERO OF CATEEL

FATHER JOSE GRIMAL

On October 18, 1927, Father José Grimal died at Cateel, Mindanao. His death was brought on by the fatigue and privation of a life of zeal and charity. He was fifty-one years old and had been on the Mission sixteen years.

He was born in Pozán de Vero, in the Province of Huesca, on May 11, 1876. After four years at the Colleges of Barbastro and Barcelona, he entered the Society on September 7, 1892. He was sixteen years old at the time.

During the second year of his noviceship, he was tried most severely by our Lord, who had great holiness in store for this novice. The young religious was afflicted with an ailment of the stomach so severe that he could hardly retain any nourishment. Several doctors were consulted by his Superiors and their various prescriptions tried, but all in vain. Finally the Superiors were forced to come to a decision. "We are going to try a last remedy," they told him, "We shall send you to take the waters at Sobrón. If you return cured, you may make your vows. If not, it will be a sign that our Lord does not want you in the Society, and you will have to go home." Young Grimal had always been a fervent novice, devoted to the Sacred Heart, so now in this serious predicament he entrusted himself to Him. The trial was successful. He returned from Sobrón entirely well. From then on his health was fine and during the remaining years of his studies at Veruela and Tortosa he was never sick. In fact he became a great walker and, as added proof of his new-found vigor, associated himself with a group of hiking enthusiasts accustomed to take longer walks.

After Novitiate, Juniorate and Philosophy, he was sent to the College of Sarriá. This was in the summer of 1900. He taught there five years and then returned to Tortosa for Theology.

His outstanding virtues were humility and patience. He liked to be hidden and neglected. More admirable than worthy of imitation is the following instance of these virtues. The grippe epidemic raging in Tortosa made its way into the Jesuit community and put many in bed, among others, Mr. Grimal. The Infirmarian, a saintly man, was extremely zealous in tending his patients. He had not a moment to rest, but spent his day running from room to room. However, once or twice, God permitted the holy man to forget Mr. Grimal completely and to leave him for long hours without giving him any attention. The patient could have easily called those who lived near his room or have made known his predicament to those who visited him. But he did nothing of the sort. When, finally, the Brother Infirmarian came, dismayed at his forgetfulness and full of apologies, Mr. Grimal just smiled without a word of complaint. In fact he seemed to think that things were just as they should be when he was the last man cared for.

In studies "he was of a very neat mind," as St. Theresa would say, and no matter how carefully he hid the fact, he shone in all his classes. Nevertheless St. Joseph, his patron, seems to have obtained for him the grace of being always in the shadow (like the Saint himself). But Mr. Grimal rejoiced at his obscurity and his ever-smiling lips reflected his complete contentment with his lot.

He was thirty when he began his Theology. He was the same as ever,—simple, humble, charitable, observant. One who was with him in those years says that he does not recollect having seen Mr. Grimal fail in any of his rules. But here as in all else he was entirely natural and attracted no attention to himself.

When he finished the first year at Tortosa, the Provincial, Father Antonio Iñesta, picked him out for the Philippine Mission. No doubt Mr. Grimal had volunteered for the arduous work. With this post in view the Provincial sent him to the United States and there, at Woodstock, he finished the remaining three years of his theology. English was very necessary for a missioner in the Philippines and during his three years in America he acquired a good knowledge of the language.

He was ordained to the priesthood in 1908 and made his third year of probation the following year. Upon arriving in Manila in 1910, he wished to go on to Mindanao without delay, but Superiors kept him in the capital to teach at San José.

Finally in 1915 he obtained the grace of being sent to Mindanao to take up the arduous work of ministering to the Visayans, and passed his first year at Balingasag learning the language.

Father Francisco Morey, one of the missionaries who met him there, testifies: "Father Grimal applied himself doggedly to learning the difficult constructions of this language,—to him completely new. And he worked so hard at it that in August he was able to come with me to the town of Santiago to help me celebrate the feast of the patron saint. After the ceremonies he returned to Balingasag to continue his struggles with the dialect, but in a few months he received word from his Superiors in Manila to go to Cateel. This post had been left without a pastor through the death of Father Parache."

Cateel, because of the difficulty of communicating with the other missions and with Manila, is one of the hardest posts in Mindanao. It is surrounded by impenetrable virgin forests, and even from the ocean side the approach is not easy, especially during the six months of winter. During that season there is

generally such a dangerous and heavy sea running that crossing is extremely perilous, a fact which the heroic missionaries of Cateel have very often had reason to realize.

But all this failed to dismay Father Grimal. His characteristic virtues were zeal for the salvation of souls, a spirit of sacrifice, love and compassion for his neighbor. He had striven to acquire these virtues ever since the days of his noviceship. There he had been under the care of the saintly Father Federico Cervós, who is remembered, by all who had the good fortune to be pupils in his school of perfection, as an apostle of charity. This venerable and beloved man upon leaving the novitiate to become the first Rector at Gandía, said something which Father Grimal never forgot. "If there is anything, by which I desire those who have been under me to distinguish themselves and to be conspicuous, it is by their charity to one another as to true and beloved brothers in Christ." And he concluded with those celebrated words which Jesus spoke when he took leave of His disciples: "This is My commandment, that you love one another."

There are many who realize now what a lasting effect those words had, but one of the men who impressed them most deeply on his heart was Father Grimal. The Visayans of Cateel can testify to this, for among them he practised this virtue to a heroic degree. "For the Visayans, he had a heart more tender than a mother's," emphatically asserts Brother Abril, who witnessed his dealings with them.

It is not our intention to enumerate the apostolic labors which the fervent Father Grimal performed during ten years of abnegation and supreme zeal in Cateel. To give an idea of the character of this remarkable missionary, it will suffice here to transcribe passages from various unpublished letters of fellow missionaries. These letters, while rendering a tribute of

affection and esteem,—a tribute which the sanctity of Father Grimal well deserved,—at the same time portray in broad lines his most conspicuous virtues.

Brother Abril, mentioned above, who was stationed at the residence at Baganga, near Cateel, wrote recently as follows: "When the weather was fine, Father Grimal used to come to Baganga every month to go to confession. And yet, there was one winter when because of the impassable condition of the roads, he had to wait four months before he could come. Cateel is about nine hours from Baganga. To take advantage of the morning hours, when the sun is not so fierce, he used to say Mass at four, and then, accompanied by a little attendant (called here *bata*), he would make the trip as fast as his diminutive retainer could follow. When he arrived at our house or *convento*, he would narrate the incidents of the trip, always with that angelic smile that never left his face. On his return to Cateel, he always wrote us a letter of thanks. and told us his latest adventures of the road.

"I remember a tale he told us of one of these trips. Among the rivers he had to cross, there was one rather wide and deep. The tide had come in, so he had no choice but to swim the river. Luckily Father Grimal was a fair swimmer, and so he was able to get over, ferrying his little squire across with him.

"For the Visayans he had a heart more tender than a mother's. We used to say to him at times, 'Father, don't trust people so much. Don't you see that they are taking you in?' And he would answer us with his invariable smile: 'Yes, I know it; but it makes no difference.'

"His missionary work in Cateel was heroic. He sacrificed himself for his parishioners with a charity that knew no bounds. The schools especially were the object of his attention and he kept them going as long

as he could, even incurring debts to keep well-paid teachers.

"It was with Brother Aixalá that he lived longest on the Mission. The brother and he had worked together at San José and later Father Grimal had brought him to Cateel to repair the roof of the church. They found each other congenial, for they had the same ideas in regard to the patient suffering of want and poverty, experiences common in a house as isolated as theirs. The truth is that Cateel is the poorest house in the Mission of Mindanao."

Father Francisco Morey confirms this story of poverty, and adds some details. "Father Grimal," he says, "was a very mortified man and could get along on little or nothing. The *convento* or little house where he lived was so poor and destitute that frequently during the rainy season he had to send the brother to get food from Baganga, because they were suffering hunger at Cateel. The priest was content with the ordinary *morisqueta* (or boiled rice) of the Filipinos. This, together with a little salmon or some sardines, constituted his whole diet. When Father Joaquin Vilallonga was at Cateel as Visitor, all that Father Grimal could give him for a pillow was a sack of banana leaves. The good visitor was astounded at such poverty and later sent a substantial alms from Manila so that the *convento* could be decently equipped.

"Father Grimal was all charity to the poor. Seeing the infirmities of his parishioners, he began to devote some time to the study of medicine, and, when no better was present, constituted himself physician, first-aid man and infirmarian of his beloved flock. It was for this reason that he was always asking our Procure at Manila for shipments of medicine, like tartaric, iodex, etc. He turned the basement of his *convento* into a public dispensary for the whole town. There

with his own hands he treated sores, cuts, pimples and the like, and gave out laxatives and quinine on a large scale,—always, of course, gratis.

"In the United States, by his frankness, simplicity and unselfishness he had won the esteem of many American priests, his class-mates, and he now decided to take advantage of these friendships for the benefit of his parishioners. He wrote to his friends and many of them responded with substantial sums of money, which he used to support the schools and to provide for the many barrios of his Mission. These benefactors also gave him a motor launch, which was of wonderful service to him in reaching his numerous barrios, scattered along the coast and on the banks of rivers."

We have it from another source that one time, when Father Grimal was travelling on the sea, rough as usual, the waves overturned the launch. His youthful assistants climbed up on the keel. Father Grimal very nearly went to the bottom but managed to support himself by catching at an awning of the launch. The *batas* finally succeeded in righting the craft and the outcome of the mishap was nothing worse than a good scare and the resultant soaking. But when he got back to the *convento*, the brother told him that a messenger had come from a distant barrio with word that somebody was very sick and in need of assistance. Immediately, without changing his wet clothes, Father Grimal left for the barrio. Of such stuff was this brave missionary made!

Father Morey, in the letter quoted, tells how Father Grimal finally succumbed to anemia and weakness, a condition brought on by malnutrition. It was his practise to give to needy parishioners the supplies which were regularly sent him from Manila for his own wants. Father Morey says: "Father Grimal was a

man of robust constitution but he abused his strength beyond measure. The result was that he finally had to surrender to anemia and exhaustion. One year before his death he came to Manila. He was so weak then that they had to carry him from the auto to the infirmary in a chair.

"When Father Rector asked him what was the matter with him, he smiled and answered, 'Hunger.'

"And it was really hunger, suffered during the preceding rainy season. It seems that he had forgotten to make known his needs at Manila before the month of November. His naturally robust constitution had already been weakened by fatigue. This last hardship reduced him to complete exhaustion.

"Through the care of the Fathers at Manila and as a result of good food, he presently recovered. He really was in no condition to go back to Mindanao. Yet he begged so hard that Father Superior gave him permission to return to his beloved Mission."

This act of charity of Father Grimal reminds us of those acts which the Church demands of her sons, when she would raise them to her altars. Simply that his poor people might not be deprived of spiritual succor, though he knew full well that the act would cost him his life (as, in fact, it did after a year's time), he asked his Superior to send him back to the Mission of Cateel. "Majorem hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis."

When he returned to Cateel after his recovery, he made no allowance for his sickness. He began to work again with the fervor and joy that he always manifested in that beloved ministry of his. He noticed that the little girls, who left the parochial school, later easily gave up the religious practices which they had been taught. To remedy this he determined to establish in Cateel a house of the religious called "Beatas de

la Compañia de María." These good women would share with him the difficult task of education, and could train a body of young women, who would frequent the Sacraments and possess real piety. . . But death took him off before his good plans were realized.

The anemia and exhaustion had been making swift inroads on his health during the last year. But he never noticed it, for his mind was always occupied with works of charity. Finally, when he went to say Mass one day, he found that he could hardly stand up. The brother tried to dissuade him from offering the Holy Sacrifice.

"It's nothing," he answered. "It will go away in a second. There will be no difficulty."

He made a supreme effort, vested, and said Mass in his poor chapel. There, for the last time in his life, he received the embrace of that Master, Who for the space of twelve years, day after day, without once failing, had come to console him; Who had whispered in his ear each day: "Whatsoever you do unto these poor people, you do unto Me." And now at last the Master said to him: "Well done, thou good and faithful servant. Because you were faithful in little things, you will receive a great reward. Enter into the joy of your Lord."

And this Lord, Whom he had just received into his hands as he pronounced the words of consecration, and then into his heart as he received Him in Viaticum (though he did not know that it was Viaticum), received him to Himself to give him the reward of eternity. For when Father Grimal reached the sacristy, and took off his vestments, he could do no more. The brother brought a chair for him and into this the sick priest let himself fall weakly. Then sitting there with the familiar smile on his lips and the name of Jesus in his heart, he slipped off to Heaven to receive the recompense of meritorious years.

Like wild-fire the news ran through the town and its numerous settlements, some of them quite a distance away. The Padre was dead! From all over his children began to troop in, weeping for the father whom they loved so much.

A messenger was dispatched to the Mission of Baganga, to have a missionary come, at least for the funeral. But despite the fact that the messenger travelled as fast as possible and that the funeral was postponed as long as possible, when Father Laureano Contín arrived, Father Grimal had been buried an hour.

Father Contín found the whole town around the grave, weeping and praying, unable to tear themselves from the father to whom they had been so close, who had cured their ailments, dispelled their doubts, settled their quarrels, pointed out the road to Heaven, administered the sacraments to them, fed them, and, when there was nothing else left to give, had given them his life.

They dug his grave in the sand of the beach and to it with tears and prayers the poor people carried their priest. They walked in procession as though they bore the remains of a saint. And in that grave, hollowed from the sand, they deposited his body as reverently as relics in a reliquary. And this will be earth's only monument to the obscure martyr of love, that mound of sand with its wooden cross on the shore of the restless Pacific.

"Cartas Edificantes."

Translated from the Spanish by Leo A. Cullum, S.J.

A. M. D. G.

THE JAPANESE AMBASSADOR AT GEORGETOWN

On Founders Day, March 25th, the Japanese Ambassador and Mme. Debuchi were the guests of honor at Georgetown. The anniversary of the arrival of the first Jesuits in Maryland and of the celebration of the first Holy Mass on these shores has been chosen by Georgetown as Founders Day to emphasize by an annual celebration that Ours were the pioneers of Catholic Education in the United States. In fact we have a document dated from Rome 1640 in which Father General Mutius Vitteleschi gives his approbation for the erecting of a college on the banks of the Potomac. This fact is stressed in the proclamation read during the Exercises commemorative of the Founders. The sesquicentenary of poverty, persecution and ingratitude prevented the actual foundation of our first college till 1789. To impress still further the heroism of our early Fathers, the names of the six Founders with short eulogies attached to each are solemnly read, and after each the bell of the first Church in Maryland is tolled. In the two celebrations of Founders Day thus far held, we have been fortunate in having the Auxiliary Bishop of Baltimore, John McNamara, a staunch and devoted friend, as the reader of the Roll Call of the Founders: *Andrew White*—Apostle of Maryland, First Historian of the Colony, a Learned Theologian, a Saintly Missionary, a Confessor of the Faith; *Father John Altham Gravenor*—Zealous Colaborer, Apostolic Missionary to the Indians, Martyr through his love of souls; *Brother Thomas Gervase*—Faithful Overseer of the Mission Lands, Active Aid to his priestly companions, Tireless Toiler for the Greater Glory of God; *Father Thomas Copley*—Energetic Executive, Un-

daunted Protector of the Mission, Provident Benefactor of Education in the Colonies; *Father Ferdinand Poulton*—Man of Vision, Projector of a College on the Shores of the Potomac, Pioneer Educator, Christ's Vigilant Shepherd; *Archbishop John Carroll*—God's Chosen Instrument, Depository of the Hopes of Years, Priest, Prelate, Patriot, Builder of Georgetown.

With like appropriateness, the beloved Archivist, Father Timothy Barrett, S.J., has been chosen to toll the bell. At the conclusion of the roll call, an adaptation from the Book of Wisdom, "Laudemus viros gloriosos" is chanted by the choir.

This year we were particularly fortunate in having thirty-seven countries represented; of these twenty-seven were represented by their respective Ambassador, Minister or Chargé d'Affaires. His excellency, the Most Reverend Pietro Fumasoni-Biondi, Apostolic Delegate to the United States, with an Archbishop, two Bishops and six Monsignori were also present. The Archbishop is the first Vatican City Ambassador to Central America—he was formerly in Haiti. Mr. Justice Butler of the Supreme Court of the United States, Mr. Chief Justice Wheat of the Supreme Court of the District of Columbia, with other Associate Justices were also present. The Army was represented by five generals, the Navy by Admiral Benson, and the District Commissioners by Dr. Reichelderfer. The Rector of the Catholic University attended with the heads of the associate colleges, Franciscans, Dominicans, Carmelites, Paulists and Salvatorians, as well as several members of the Catholic University Faculties. The Presidents of George Washington University, of Goucher College, Baltimore, of Carnegie Institution, Washington, and of the American Medical Association were present, as also were the Director General of the Pan American Union, and the former President of the University of Iowa.

There were twenty-two representatives of the Japanese Embassy including six ladies who were most attractively garbed in their native costume. Two of these ladies are converts: Mme. Tanaka was received into the Church by Father McNeal, S.J. We quote the following from the Washington *Sunday Star* in regard to the conversion of the Ambassadress:

For Mme. Debuchi, a devout Catholic, there is a significance attached to this occasion out of the ordinary as it will be the first time that she will witness the conferring of honors by a foreign institution of her own religious faith upon her distinguished husband. Georgetown University, founded in 1789, has the distinction of being the mother of all Catholic institutions of higher learning in the United States.

Between the Japanese Ambassador and his charming wife, who is remarkably progressive in her ideas, and Fr. W. Coleman Nevils, S.J., president of Georgetown, and officials of the university, there is a cordial friendship. And there is likewise an interesting story in connection with Mme. Debuchi's conversion to the Catholic faith and the rearing of their two children, a boy of nineteen years, and a girl of fifteen, in the Catholic Church.

The Ambassador and his wife are among the most popular members of Washington society and on this forthcoming occasion at Georgetown practically all the Ambassadors and Ministers have accepted the invitation of the university to join in honoring them. For several years Fr. Nevils has arranged for special academic occasions at Georgetown when honors have been conferred upon distinguished members of the diplomatic corps. These occasions, always formal and interesting, have grown in increasing popularity with the foreign envoys and their wives.

Few persons outside of her intimate friends realize that Mme. Debuchi is not of the same religion as her husband. But, as she explained recently, he is a man exceedingly liberal and most sympathetic in his realization that each individual's happiness depends upon the free and undisturbed exercise of will according to one's conviction.

Mme. Debuchi is personally greatly interested in her faith and recently made her first address in English at a gathering of the Catholic Women's Club in Richmond, Va. It was by going to the Sisters in Tokio to study English and French, she explains, that she first came into close contact with them. "They were the Irish and French Sisters of St. Maur," she said, "and their goodness and beauty of character made me become interested in the religion that had developed them."

That was about ten years ago. With her husband's consent, she was baptized in the Catholic faith, and he also permitted her to have their two children baptized and brought up in the same faith.

Mme. Debuchi is interested in the present-day status of Catholics in Japan. In this connection it is also interesting to note that Admiral Yamamoto, one of Japan's greatest naval men, is known to be an earnest and devout Catholic. She seems very proud also of Mgr. Hakensaka of Nagasaki, the first and only native Japanese bishop of the church.

There is also a tie that binds Georgetown University, a Jesuit institution, with the founding of Catholicism in Japan, for one of the greatest of Jesuit missionaries, St. Francis Xavier, visited Japan from his missionary work in India.

Two years ago Georgetown inaugurated six Honorary Academies which have been named after eminent Teachers or Alumni in the several higher professions. They are the Camillo Mazella Academy of

Philosophy, the James Ryder Randall Academy of Letters, the Angelo Secchi Academy of Science, the William Gaston Academy of Law, the Francisco de Vico Academy of Music, and the John Carroll Academy of Diplomacy.

On Founders Day, 1930, the distinguished litterateur, Paul Claudel, the French Ambassador, was given the first honors of the James Ryder Randall Academy of Letters, and Maestro Arturo Toscanini, the Director of the New York Philharmonic Symphony Orchestra, the first honors of the Francisco de Vico Academy of Music. Many reasons urged the selection of the Japanese Ambassador for the first honors of the John Carroll Academy of Diplomacy; it was thought that helpful publicity in Japan would assist our University in Tokio. We have been assured that for two weeks the Japanese papers had stories about the Georgetown celebration. We were fortunate in having with us Father Mark McNeal, S.J., who spent so many years in Tokio and who is so proficient in the Japanese language, as special escort to the Ambassador. The Ambassador's speech gives evidence of his good disposition towards the Society and of his personal admiration of St. Francis Xavier. We herewith submit the speech in full:

Your Excellencies, Very Reverend President, Members of the Faculty of Georgetown University, Ladies and Gentlemen:

I consider it a rare privilege to find myself tonight among this very distinguished gathering and to receive from the hands of the President of Georgetown University the first decoration of the newly founded John Carroll Academy of Diplomacy. I am particularly impressed by the fact that the Honorary Fellowship bestowed upon me is named after the eminent founder of this ancient University.

By way of expressing my heartfelt gratitude for this distinguished recognition, I wish to speak for a few minutes about a great Apostle and his influence upon the propagation of the Christian religion in Japan—I refer to St. Francis Xavier. I think this a fitting occasion to pay my humble tribute to the memory of that noble Jesuit, one who is, by the way, so closely associated in spirit with this renowned institution of learning.

As, perhaps, most of you are aware, the religious life of Japan in ancient times was greatly influenced by Buddhism, which was introduced in the sixth century from China. This new religion of Indian origin and the Confucian philosophy brought to Japan at a later period contributed, in no small degree, to the development of the civilization of the Japanese nation, which was then enjoying its secluded island life in the Far East. In the middle of the sixteenth century, however, the tide of Occidental civilization began to flow in upon Japan, due to trade relations with the Portugese and Spaniards and as a direct result of the circumnavigation of the Cape of Good Hope by Vasco da Gama. Meanwhile, Xavier made an astounding adventure on the Feast of the Assumption in 1549 by landing at a small town on the southern island of Japan. His arrival was an epoch-making incident in the religious history of my country.

After his coming, the veteran pioneer missionary, amid great hardships, engaged in ceaseless endeavors to propagate the Catholic faith in that strange country. At that particular time Japan was divided into many feudal states; the Buddhists, too, were also split up into different sects, each fighting with the other. The people began to seek about them for a palpable evidence of salvation. The moral integrity, particularly the noble ideal of sacrifice, combined with the high intellectual ability manifested by the great Apos-

tle was naturally successful in winning the confidence and respect of the people, including several influential feudal lords. Saint Francis left Japan after twenty-seven months' sojourn, leaving behind him many converts among the nobles as well as among the common people. Three Jesuit priests came to Japan later to continue his pioneer work. They were followed in due course of time by many others. Their activities in preaching and education as well as their charitable and philanthropic work won the hearts of our people, and Catholicism gradually developed in Japan.

In 1573 when Nobunga, the then military Dictator, established his power in the central provinces around Kyoto, he demonstrated his sympathetic attitude towards the Christian religion to the great advantage of the Church. Thus Catholicism in Japan began to take root under his regime. It is estimated authoritatively that thirty years after the romantic arrival of Francis Xavier, there were in Japan about eighty Catholic missionaries, two hundred churches and one hundred and fifty thousand converts.

Unfortunately, however, the activities of Catholic missionaries began to cause the Japanese authorities, due to misunderstanding, to regard them with suspicion and misgivings. The disinterested work of the Church was often looked upon as merely political conspiracy or even as an attempt at territorial aggrandizement. The situation became very acute in 1614 when Iyeyasu, the founder of the Tokugawa Shogunate, issued a proclamation strictly forbidding the propagation of the Christian religion. Stern measures were taken everywhere to banish foreign missionaries and to extirpate the Catholic converts. All kinds of tortures, such as suspension in a pit or cutting with bamboo saws, were applied in order to force the Christians to abandon their new-found faith. Thousands, including women and children, bravely withstood

these tortures and readily gave up their lives as martyrs for their beliefs. It is reported that even some of the prosecuting officers were almost converted by their admiration for these martyrs. Others, however, became more and more firmly convinced of the necessity of rigorous measures.

The cruel tortures and merciless persecutions of those times culminated in 1637 with the Revolt of Shimabara near Nagasaki. A large number of peasants and converts who had been subjected to severe oppression and heavy taxation took up arms against the local feudal lord. They were reinforced by Christian refugees from every part of the country and held out for several months against the attack of government forces. The revolt finally ended with a sweeping massacre of over thirty thousand insurgents. At the same time, a rigid search for Christians and subsequently a severe persecution of them, were carried out in every corner of the country. A strict regulation against the entry of foreigners was also enforced along the coast. Thus a regime of absolute exclusion was firmly established in Japan, putting also, for the time, an end to Catholicism.

The advent of Commodore Perry in 1853 opened up a new era. The sweeping policy of exclusion of two centuries was fundamentally changed and the doors of Japan were again flung wide open to foreign intercourse. Subsequently various Christian missions came from western countries. Catholic missionaries, too, again set foot on the soil of Japan. In 1862 a church was opened in Yokohoma which was succeeded by another at Nagasaki, where a remarkable event occurred. At the dawn of that happy day a large number of men and women, making themselves known as Catholics, came to the newly opened church and

confessed their faith, which had been preserved by them for centuries, handed down secretly from parents to children. The local authorities who had believed that extermination of the Christian religion had been complete were greatly amazed at this manifestation of faith. The fact that the Catholic faith had been kept alive among thousands of people without priests, without Mass, without Holy Communion, during two hundred long years of the severest oppression will tend to show how firmly it was believed in by the original Japanese converts.

Since the reopening of the Church under these happy circumstances and, also, after the promulgation of the Imperial Constitution in 1889, providing for complete freedom of religious belief, Catholicism in Japan has steadily grown and developed. There are, at present, about two hundred thousand Catholics in my country, well organized and amply protected by the law. There are a large number, too, of educational institutions under the able management of various Catholic communities, including a Jesuit University in Tokio. The self-sacrificing endeavors of Catholic Sisters in the field of education as well as in philanthropic and social work, are especially commendable. The Catholicism of Japan which was introduced and inspired by St. Francis Xavier about four centuries ago is bound to flourish for it was sown on good ground.

Ladies and Gentlemen, before concluding let me say just a few words more. In the past year, as President Hoover has so well said, nearly one-half of the population of the globe was in a state of great unrest or a state of revolution. But, happily, the present year has begun as one full of promise. Naval restriction has been agreed upon among the principal sea powers

of the world. There is little doubt that eventually land and air forces will likewise be regulated and restricted. The political situation in the East and in the West has shown, generally speaking, a marked improvement. The economic depression, so widely felt throughout the world is also steadily manifesting signs of improvement. In order to accelerate this happy tendency, a sincere cooperation among the nations whose life is so mutually interdependent must be effected, as far as practicable and as soon as possible, with a view to removing harmful business barriers and suicidal economic competition between them.

Apart from such considerations, on material questions, we must further endeavor to effect also intellectual and spiritual cooperation among the nations for the purpose of advancing human knowledge in science and literature and also, of eliminating feelings of suspicion and mutual misgivings as well as the spirit of selfishness and hatred, all so detrimental to the peace and happiness of mankind. With these sentiments in mind, permit me this evening to extend to Georgetown University, now my Alma Mater, my most sincere good wishes for its further progress and prosperity under the excellent administration of its eminent President, the Reverend Dr. Nevils. May Georgetown, in union with the other great universities of the United States and of the world, contribute its share to the upbuilding and development of that understanding and goodwill among nations which is at the basis of a true and lasting world peace.

A. M. D. G.

Obituary

FATHER JOHN HAGEN S.J.

Father John Hagen, astronomer, died in Rome on September 6, 1930, at the age of eighty-three. He was born at Bregenz on Lake Constance, Austria. His father, Martin Hagen, was a school teacher, although for many previous generations, traceable to the year 1650, the family had interests in the lumber business which had flourished under their direction. Martin's salary as a teacher was small, and his inheritance, since it had to be divided among sixteen children, was also meager. His wife Theresa, an orphan at thirteen, saw the fortune that had been left her destroyed by the Napoleonic wars. Hence the prospects of these good parents of giving an education to their three boys were not too bright. However, earnest care and industry, especially on the part of Theresa, who in addition to her housework took up washing and sewing for others, enabled them to send all three sons to Feldkirch, after they had completed their primary education at Bregenz. Theresa also saw to it that the boys applied themselves diligently to their studies, at least when they were at home.

With John she had some difficulty, as it seems to have been a bit hard to handle him. His rather weak constitution and his stomach ailment accounted for this. Maternal attention, however, helped him to keep among the leaders of his class at Bregenz. Things changed as soon as he went to Feldkirch. There was an end to prizes and honorable mentions. Physical exercise appealed to him far more than did Latin or

Greek. He boasted that in or around Feldkirch there was not a single tower or ancient castle ruin which he had not climbed to the remotest nook. It was his contention that such activity bettered his health, and that the intellectual development that had to suffer thereby could well wait until after his admission into the Society.

Meanwhile, to make this admission at all possible, Divine Providence had to save the boy from quite a few dangers into which he had recklessly thrown himself. At one time he climbed up to the eaves of the new "Gymnasium" which was being erected at Feldkirch. John saw, extending from the eaves, the cable hook used to lift heavy material to the upper stories and roof of the building. Suspended from the hook was a short horizontal beam which attracted him. With no one to interfere with his plan, he thought he could get an easy ride to the ground without having to use the ladders again. Above, a block and tackle, connected with a windlass, controlled the rope. He reached out, perched on the cross-beam, and joyfully began his katabasis, as the drum of the windlass slowly revolved. But he had descended scarcely half a story when his journey stopped abruptly. No amount of jerking would help. The absence of the workmen, though it favored his adventure, deprived him now of convenient assistance. His only way out of the difficulty was to climb the rope itself, and then along the plank which held the rope out beyond the edge of the roof.

But this lesson was not enough. On another occasion he wished to cross a gulley through which ran the stream which supplied power for the woolen mill at Feldkirch. His purpose was to try his ability at tightrope walking on a long beam that extended across the stream. This beam, a solitary and shaky remnant of a former bridge, rested, not on the banks, but on upright supports which raised it three feet higher. He

had walked half way across when the beam slipped from one of its supports. The jolt upset him, but he landed, happily, astride the beam, and held on for dear life. The beam remained steady, and, nothing daunted, he continued his tremulous way. Only long afterwards did he realize the danger in which he had been.

John was a member of the Junior and Senior Sodalities at Feldkirch. It was during his fifth year there, when he was sixteen years old, that he decided upon his vocation. His father objected a little, his mother not at all. In fact Mrs. Hagen declared at the dinner table, after she had that very morning seen the lake steamer take her son from home: "It's a good thing he went of his own accord, or I'd have made him go."

At the novitiate at Gorheim, the rather unfavorable climate and the confining régime of novice life soon began to weaken his health, and there was a recurrence of his stomach trouble. For a while his dismissal as being unsuited for our life, was considered. However, as he improved during his second year, he was admitted to his vows, went to Münster for Juniorate studies, and to Maria Laach for Philosophy.

As the Franco-Prussian War broke out, he volunteered, imprudently, to help in ambulance service. His offer was accepted, but after a week's activity he was stricken with typhoid fever, which kept him in the hospital for six months and brought his chances for service on the field to an end.

He spent three years of regency teaching mathematics at Feldkirch. Then came Theology at Ditton Hall, Liverpool. The year of his ordination seemed to bring him special graces. The deep impression made by Holy Orders seemed to be reflected outwardly, especially during the time of Mass. For several months his servers noticed tears flowing from his eyes during the Holy Sacrifice. He also became much interested in the writings of Catherine Emmerich at this time, and

in his own letters, commenting on contemporary events, he revealed an understanding of the plans of Divine Providence that was extraordinary. His year of Tertianship was spent in Portico, Lancashire, with Father Oswald as his master.

After Tertianship his status was but three times changed. For eight years he was at Prairie du Chien, Wisconsin; he spent the next eighteen years at Georgetown University, Washington, D. C.; and the last twenty-four years at the Vatican.

At Prairie du Chien attacks of malaria fever hampered his work. However, he erected an observatory there, and began his study of the variable stars. His change to Georgetown followed a visit there and to Woodstock in 1887 as collaborator for *Stimmen aus Maria Laach*. At Georgetown he had a wider field for his energies. The college possessed a spacious observatory. He also benefited by access to the library of the governmental observatory. He was associated at this time with many men of science, and made connections with scientific organizations, attending their meetings. He also gave public lectures. Soon his observatory was electrically equipped, he was able to procure a twelve inch equatorial telescope, as well as a photographic transit telescope, while his own library was gradually increasing. Witness of his industry were the publications of the observatory, as also the three volumes of his *Synopsis*, and the six series of his *Atlas Stellarum Variabilium*.

During his twenty-six years in the United States, Father Hagen met many Protestants, and succeeded in bringing many of them into the Church. A small work of his on convert making, under the title *Das Himmelreich* was published in Germany in 1924.

In 1905 Archbishop Pietro Maffi was named President of the Vatican Observatory. A physicist himself, Archbishop Maffi knew many men of science; he felt

that he needed Father Hagen. After a consultation with such men as Schiaparelli, Newcomb, and Pickering, His Holiness Pius X bade Father General Martin to call Father Hagen to Rome. As Father Martin seemed to see some difficulties in the way, Pope Pius sent him the message that if he didn't yield in the matter he would have his other arm amputated. The first hint Father Hagen received of his new status came in a letter from the Physics Professor of the Archiepiscopal Seminary of Pisa, which included a request for his photograph. Father General's order to come was dated March 26. Father Hagen was at Rome on the 22nd of the next month. Pope Pius received him with the words: 'Gratias tibi ago quod venisti." His official appointment as Director of the Vatican Observatory followed on April 26.

Father Hagen's first task was to bring the celestial map into accord with the zone system which had been adopted by Leo XIII. Other European observatories were engaged in the same work. Father Hagen on visiting some of these, was able to procure some needed new instruments for the Vatican Observatory. Aided by the solar photographic work and the calculations of the Oratorian Father Lais, he soon completed a new solar catalogue, which gave the Vatican fifth place among the observatories of the world; Oxford, Greenwich, Cape Observatory, and Algiers being the first four in importance. The utility of the Vatican zone system was never seriously called into question. Over the whole international undertaking Professor Turner had presided, and had, with the aid of his personal assistants, verified all the calculations.

In addition to his cataloguing, Father Hagen published a book on the changing stars, and his *Synopsis of Higher Mathematics.* For the former work he received a Doctorate of Philosophy, honoris causa, from the University of Bonn. In 1906 he was received as a

member of the Academia Pontificia dei Nuovi Lincei, and in 1908 he was made honorary member of the Royal Astronomical Society. In this same year also he was received into the Kaiserliche Akademie für Naturforscher, a German society for research scientists. He also enjoyed membership in other astronomical and mathematical organizations, as in Mexico, California, Washington, Cambridge, Leipzig, Brussels, and Rome. When he could, he gladly attended scientific meetings, for personal contact with scientific men and exchange of scientific information. At a meeting of German physicians and research scientists at Frankfort, in 1896, attention was given to Father Hagen's latest work, *Index Operum Leonard Euleri,* with the result that the Swiss Scientific Research Society was inspired to undertake the publication of Euler's complete works. Similarly, though perhaps less well known, Father Hagen's *Synopsis of Higher Mathematics* inspired the production of the famous German *Encyclopädie der Mathematischen Wissenschaften.* Professor Klein, on a visit to America during the Chicago World Exposition, had visited Father Hagen at Georgetown. Afterwards, having consulted his fellow professors in Germany, he drew up his plan for a work based on, but more compendious than that of Father Hagen, to be completed with the collaboration of many scientists.

Besides his strictly scientific writings, Father Hagen also wrote for the Austrian and American *Messengers,* for the *Innsbrucker Theologische Zeitschrift,* and for the *Stimmen aus Maria Laach.* Twelve articles in the *Catholic Encyclopedia* are from his pen.

Whenever anyone expressed his wonder at Father Hagen's immense capacity for work, he would always say that he owed it to his mother, and to her own fine example of diligence. When the family finances were overburdened by the expense of educating her three

boys, she had studied shoemaking, that she might repair the shoes of her family, as well as mend the clothes. Her constant loving care was rewarded by her being able to give all three boys to the service of the Altar. The eldest became a secular priest and professor of history at the diocesan seminary, and the next oldest entered, with John, the Society of Jesus.

Father Hagen had a particular devotion to the Three Kings, regarding them and recommending them to others, as the patrons and protectors of observatories. While at Georgetown he had Brother Schrön paint a picture of the Wise Men on their way to Bethlehem, following descriptions of the scene as given by Catherine Emmerich. This picture now hangs above the entrance to the library of the Vatican Observatory. Father Hagen seldom failed to draw the attention of visitors to it, and to its significance.

Perhaps less glorious, but none the less an achievement, was the abolition of the annual observatory banquet at Rome. The number of people supposed to be interested in astronomy at this particular time was rather large. Besides astronomers and meteorologists, there were electricians, watchmakers and photographers. Six members of the Fire Department, because they had the scientific task of taking the reading of the meteorological instruments, assumed the right of attending the banquet. Father Hagen was able also, gradually to decrease the 'tips' that were being profusely given for small services rendered. These made no small item of annual expense. These 'tips' were not entirely eliminated, but the sums given were so reduced as to be more commensurate with the services given.

Further honors awarded Father Hagen towards the evening of his life were: a gold medal for astronomy, given at a solemn meeting of the Pontificia Academia delle Scienze, in 1926; the degree of Doctor of The-

ology given by the University of Münster in 1927; a gold medal commemorative of his eightieth year, given by the Holy Father. France honored him in 1929, as did the meeting of astronomers held at Harvard University that same year. On the day of the fiftieth anniversary of his first Mass, which he celebrated with Mass in a small chapel, in the presence only of the priest friend who served him, Father Hagen received a cherished picture of St. Ignatius from Very Reverend Father General. On the reverse side of the picture were the words: "S. Pater noster Ignatius benedicat dilectissimo in Christo Patri Joanni Hagen, dignissimo Societatis Jesu filio, quinquagesimum sacerdotii annum celebranti. Romae, 25 Februarii anno 1928. Wl. Ledochowski."

We quote details of his last illness and death from an article from the pen of Father J. Stein, S.J., Father Hagen's successor at the Vatican Observatory. The article appeared in *Astronomische Nachrichten*:

"In the beginning of March 1930, Father Hagen caught a cold, which had catarrh and fever as an aftermath. With all his whole will he strove to ward off the bodily inertia which was coming on, because he wished, at any price, to begin, on March 19 (after the full moon), to fill out the gaps in his *Durchmusterung*. But on March 18 the fever ran so high that he had to be brought to the German College for treatment. Thence he was brought, at his own request, on June 12, to the Novitiate of Galloro, (Ariccia) and there, in the pure, fresh mountain air, he began to regain his strength. Meantime his active spirit could not rest; he corrected the proofs of the fourth part of his *Synopsis*, and the manuscripts of the *"Miscellanea"* of the Observatory; he even composed for *Naturwissenschaften* an article on the investigations of the Fou-

cault pendulum. This all bears witness to his surprising freshness of spirit. With his never failing optimism he hoped to be back again at the Observatory by the end of August. But in the beginning of August his condition became so much worse that on the 19th of the month he had to be removed to the Sanitorium Quisisana, because of nephritis. Soon all hope of convalescence dwindled, and on September 5 he passed away quietly and piously, as he had lived, in peace with God and man. This kindly and friendly priest had no enemies, but countless friends and admirers. How highly he was esteemed as a teacher and as a noble and beloved man was shown by the heartfelt congratulations which poured in upon him from all parts of the world on the occasion of his eightieth birthday.

Father Hagen was a born observer and organizer, was gifted with an astonishing capacity for work. Whatever he undertook, he carried to a successful consummation. With his clear methodical genius, he always knew how to arrange his program of work, even to details, in such wise that it could be completed in the natural space of a man's life, and suited it to the means and strength at his disposal. Then he brought it directly to its conclusion with an iron will and an unshakable power of endurance. To follow his program perseveringly, required self control and strength of will. It is characteristic of the man that Father Hagen in his astronomical career of nearly fifty years never made any sensational discovery, never once found a new variable star, although scarcely anyone has worked in the field of variable stars as much as he. So much the more lasting is the nature of his life's work; his name shall be mentioned to his imperishable glory among the great astronomers of his time.

R. I. P.

FATHER PHILIP M. FINEGAN, S.J.

On November 16, 1930, at Loyola High School, Baltimore, Maryland, Father Philip M. Finegan, S.J., closed a life full of days and replete with good deeds, by a death precious in the sight of the Lord. With health not at all robust, a full life such as his must surely prove an inspiration, and therefore deserves to be recorded.

Though on occasions those who lived with him had reason to surmise that his health was none too good, no one ever would suspect this from his kindly disposition, nor from his willingness at all times to be of service to others. And this service was very much worth while, as he was well equipped intellectually, sympathetic by nature, and possessed of a discriminating taste in literature and the arts.

It was like Father Finegan, as we knew him, that his last illness found him occupied in planning an elaborate celebration for his new Rector, Father Ferdinand Wheeler, S. J. Years ago, when Father Finegan was Dean of Loyola, he accompanied Father Wheeler, then a young Loyola High School graduate, to the Novitiate at Frederick, where the latter became a novice of the Society; so it was a pleasure for him to have a part in welcoming Father Wheeler back again to Loyola as its new Rector.

Father Finegan was born in New York City on February 16, 1869. He had five brothers—one, Francis, entered the Society in the New Orleans Province in 1892, and after a brief but very successful career as teacher, preacher and writer, died in 1913. Father Finegan's only sister entered the order of the Sisters of Charity of New York, and, as Sister Loyola, is still forming the minds and the hearts of the younger

generation in learning and piety. To her we are indebted for many personal details about her brother, Philip.

After completing his grammar studies at St. Joseph's Parochial School with marked success, Father Finegan entered St. Francis Xavier's College where an equal success in his studies rewarded his efforts. In the summer of 1885 he applied to Father Robert Fulton, the Provincial, for admission to the Society, and on August 14th entered the old novitiate at West Park, his mother and old Father Daubresse accompanying him as far as the Albany Day Boat pier.

His mother, though esteeming very highly a call to the religious life, was at first reluctant to have Philip become a Jesuit, as she thought he was too young, and also that his health was not sufficiently strong; but after advising with Father Daubresse, an old friend of the family, she readily gave her full consent.

Philip's stay in the beautiful surroundings of old West Park was destined to be very brief. One evening at recreation under the big chestnut tree, the little community of novices (about twenty in all) were informed by their manuductor that they were to be ready the next day to be transferred to the novitiate at Frederick, Maryland.

Early the next morning all were at the Esopus Station of the West Shore Railroad, Father William H. Carroll, Minister at St. Francis Xavier's, acting as their guide. They boarded a train for Jersey City and there changed to a private car on the Pennsylvania, which carried them to Baltimore. After a stop of a half hour during which they were treated to a refreshing glass of soda water by the Baltimore scholastics, they entrained again on the Western Maryland for Frederick.

Arrived at the Novitiate, they were welcomed by Father Tisdall, the Master of Novices, and by Father

Sumner, the Minister—the latter, awe-inspiring because of his size and his big black beard, but in reality the most gentle of men. Their first night's sleep in Frederick was somewhat broken by the loud chatter of the darkies going and coming through the alley that adjoined the Novitiate building, but in a short time they were all at home in their new surroundings, and everything was running "de more" again.

The strict life of the Novitiate—always a test for a young boy of sixteen, was judiciously and agreeably interrupted by many pleasant recreations in the Novitiate garden with its pear trees and asparagus beds, also by walks in and about old Frederick Town (Market Street, Patrick Street, and Shab Row being the favorite routes) or along the Monocasy River, or even out to Sugar Loaf or the Catoctin Mountains. "Carissime" Finegan was always cheerful and gay of heart, and so was a pleasant companion to have along on these walks.

He pronounced his first vows in the Society at the end of his two years of novitiate and in 1887 he began his Juniorate studies under Mr. Charles Macksey, S.J. Towards the end of his second year of Juniorate, his health failed and he was sent to St. Thomas' Manor in Maryland for rest and recuperation. Father Francis Brady, the Superior, must have been very good to him, for he was able to go to Woodstock in the following September to begin his course of Philosophy, which he completed in 1892, and was then assigned for his regency to Holy Cross College, Worcester, Massachusetts. Here his literary activity among the students was manifested in his building up the Students' Library and in directing the publication of the College magazine, "The Holy Cross Purple," founded by Father Shealy.

During his course of Theology at Woodstock, 1897-1901, Father Finegan, by his willingness and ability

to cooperate, took a prominent part in all the home celebrations that are part of Woodstock life, and which help to make Woodstock days so enjoyable. One event which stands out vividly in the writer's memory, and for which Father Finegan was responsible, was the celebration for the last vows of Father Macksey. Because of the industrious fingers of Father Finegan and his assistants, the refectory, even in the month of February, became a veritable bower of roses; though unlike the famed "bower of roses by Bendemeer's Stream," Father Finegan's roses were made of pink crepe paper, tied to laurel branches from the nearby woods. What an inexhaustible supply of laurel those nearby woods possess! Some gifted person should write an ode of gratitude to the laurel bush for all the joy and happiness it has served to contribute to Woodstock life. May it never dwindle!

In June, 1900, Father Finegan received Holy Orders from Cardinal Gibbons, and the next morning said his first Mass in the Woodstock chapel, assisted by Father Boursaud. He was the only newly-ordained priest who had both father and mother present at his ordination.

As in those years our Province had no Tertianship, Father Finegan and the other fathers were sent to Florissant, Missouri, for their Third Year. Because of the pleasantness of Florissant, with its smiling country, because, too, of the kindness of Father Moeller, the Tertian Master, and owing to the fact that most of the Tertians were old acquaintances from Woodstock days, Father Finegan found his Third Year of Probation a very happy experience. Towards the end of his Third Year, he was hurriedly called home because of the serious illness of his mother who died on the feast of the Sacred Heart, a few hours before his arrival.

The transfer of the Philippine Islands from Spain to the United States in 1898 opened up a new missionary field for the Church in America. With a change from Spanish sovereignty in the Islands, there came a withdrawal of all financial support, on the part of the Spanish Government, for the Church in those fields. This change involved a shortage of priests, and the closing of many churches and parochial schools, for lack of support.

To meet this shortage of priests a call came to the American Jesuits for volunteers, and Father Finegan was one of four who responded at this time to the call. To-day, the Islands are part of the Maryland-New York Province, and regularly now every summer a band of Missionaries makes the long journey to these distant lands. But when Father Finegan and his associates prepared to set out for the Philippines, it was, for these American missionaries, a plunge into the unknown—so little was known of the place and climate, of the people and their customs.

In 1905 Father Lloyd, the present Rector of the Georgetown Preparatory School, was a member of the kindergarten class presided over by Sister Loyola, Father Finegan's sister, in St. Paul's Academy, New York City, and he remembers distinctly how one afternoon all the kindergarten children knelt in great reverence, and on their bare knees, to receive the blessing of Father Finegan "who was going far away," so Sister said, "to a very distant country to be a missionary amongst strange people." In the WOODSTOCK LETTERS of that year (Vol. 34) may be found a very interesting narrative, by Father Finegan of his long journey, and of the very cordial reception extended to the new American Missionaries by the Spanish Jesuits in Manila.

Arrived in the Philippines, Father Finegan was detailed to teach in the Ateneo of Manila, but it was

not long before his zeal and generosity found very many other opportunities to be of service. He was frequently preaching in the Cathedral, gave missions and sermons to the American soldiers in and about Manila, acted as Chaplain among the 3,500 prisoners of the Bilibid Prison, and was very busy with lecture and pen in defending Catholic interests against all attacks in the Islands, and in explaining to Catholics in America the great need there was of financial assistance, and especially of more American priests to save the faith to the Filipinos. He contributed articles to the WOODSTOCK LETTERS, to the *Messenger of the Sacred Heart*, and wrote a long historical article on the Philippines for the Catholic Encyclopedia. On one occasion he said:

"It is only too evident that no one man can attend to all these things properly. The students of Manila alone would keep a dozen men active."

It was this latter work—the care and supervision of the students who came to study at the Government Schools of Manila, that aroused his very special interest. For their benefit, with the sanction of Archbishop Harty, he directed two dormitories, one for young men, and one for girls, conducted Sodalities, and gave regular instructions both to boys and to girls. So beneficial was this work considered that Archbishop Harty commissioned Father Finegan to visit the States in 1912 to collect funds for the erection of more dormitories. Father Finegan was very busy during his lecture tour in America, visiting many parts of the States, and lecturing sometimes as often as five times in one day. His appeal brought him $25,000, but he was not destined to return to the Islands to complete this undertaking, as his Superiors decided to retain him for work in his own Province.

He resumed again his duties as Prefect of Studies,

first at St. Francis Xavier's, New York, then at Loyola, Baltimore, and finally at Georgetown Preparatory School, where he spent the last five of his many years as Dean of Studies.

In the Summer of 1930 Father Finegan was appointed Minister at Loyola High School, Baltimore. This was a home-coming for him, as he had already spent many of his years of priestly life there, and consequently was very well known in that city. He always cherished the memory of old Baltimore friends, especially the Loyola boys he had under his care, and ever remained interested in them and their families. As a confessor at St. Ignatius Church he was much in demand because of his patience and kindness.

About one o'clock on the morning of November 12 Father Finegan was suddenly seized with great pain in the abdomen; he waited until three o'clock before he aroused Father Rector, who immediately called the doctor. Father Finegan asked to be anointed, and was then removed to the Mercy Hospital. Here a consultation of three doctors was held, the diagnosis was ruptured gastric ulcers, and an operation was performed but with little hope for a cure. Father Finegan lingered on until November 16, when he became unconscious, and died shortly before ten o'clock that evening. At his beside were members of the Loyola community, his brother, Michael, his sister, Sister Loyola, and sisters from the Hospital staff.

His funeral was held on November 18th in St. Ignatius' Church, Baltimore, Rt. Rev. Joseph A. Murphy, S.J., Vicar Apostolic of British Honduras, presiding at the recitation of the office, and Father Rector officiating at the Low Mass of Requiem.

Father Finegan is buried in the graveyard at Woodstock, where the Society cherishes the remains of so many of her illustrious dead, "Coelo Reddendos."

R. I. P.

FATHER JOHN G. SETTER, S.J.

Father John George Setter came, on the side of both of his parents, from staunch and devout Catholic stock. The family of his father belonged to St. Ann's parish, Buffalo, N. Y., and was prominent in the various parish societies and activities. Several members of that family became priests; two of them entered the Order of St. Benedict. The family of his mother (born Cecilia Scheuller) was among the original members of St. Michael's parish, and was always active in whatever concerned the welfare of the Church.

Father John, the subject of this sketch, was the third of five children, one of whom (Helen) is now Sister Agnes Marie of the Third Order of St. Francis. John was born August 30, 1895; he was baptized and made his first Communion in St. Ann's parish, and was a pupil of the parochial school in the same parish from 1902 until 1910 when he was graduated. In those early years he was noted for his prompt obedience, never delaying a moment in the midst of his games if called by his parents to some duty. He was a daily communicant, and also sang in the Boy's Choir of St. Ann's. Many a morning he was on hand at six o'clock to sing for two and even three High Masses. In order to relieve somewhat the expense of his education he used to give up his summer vacation, and secured a suitable position that would bring a return to his parents.

After graduating from the parish school he entered Canisius High School, and made the four year course with uniform success, graduating in June, 1914. Two months later he answered God's call to the Society, and we find him among the happy novices at St. Andrew-on-Hudson under the late and lamented Father Pettit. On August 15, 1916, he pronounced his vows,

and for the next five years he followed the usual Juniorate and Philosophy courses at Poughkeepsie and Woodstock.

The years of his teaching were spent at Regis High School, New York City, and at his Alma Mater, Canisius High School, two years at each. His classes were Third Year High and Spanish, with such incidentals as Moderatorship of the Debating Societies and of the Students' Library. In 1925 he returned to Woodstock for Theology, where the only variation from routine class and study for the first three years was the teaching of Catechism to the children at the little parish church of St. Alphonsus, a work of which he was extremely fond.

He was ordained by Archbishop Curley, of Baltimore, on June 20, 1928, in a class of forty-one, the largest number until then in the history of Woodstock. The following Sunday he had the happiness of celebrating his first Solemn Mass in St. Ann's Church, Buffalo, the church of his Baptism and First Communion, where the seeds of his religious vocation had no doubt been planted in his young heart.

After ordination Father Setter was unusually successful in such ministries as the Fathers of the fourth year may engage in while completing their studies; he could always be depended upon in an emergency call. His bright and happy manner made him especially acceptable to children and he was most pleased when he could get an opportunity to address them. Once in a Lenten emergency his generous volunteer spirit was manifested, when, in spite of pressing preparation of his "points", he cheerfully replaced, on short notice, one whose health forced him to give up a preaching engagement. He was pleased to hear that his sermons were well received and in a letter he remarked that people are rather spare with favorable criticism of young priests' sermons.

During the Novena of Grace at St. Ignatius' Church, Baltimore, (March 4-12, 1929), he helped in hearing Confessions. The evidences of God's grace working in the hearts of the faithful made a profound impression on him, and he wrote thus to his mother:

"It was to me a truly consoling sight, and at the same time it was a cause of much blessing to me. What our dear Lord ever chose me for, to do such work, I shall never understand. Why should I be the means of pouring the Blood of the Lamb 'Who taketh away the sins of the world', upon those poor broken souls, those poor sorrow-torn hearts? But God has called me; and with a grateful appreciation of what it means, and with gratitude for my vocation, I shall pray, and I ask you to continue to pray, that I become the kind of priest that He, the Sacred Heart, wants me to be. Just one thing,—that no one will ever say: 'I cannot go to Father Setter for confession." If ever anyone should say that, and I should hear it, it would break my heart; and at the same time it would let me know that I had failed, at least that one time, to bring consolation to some poor soul. Oh, Mother! this power that God has given me—please pray that I shall never misuse it, nor ever forget to be the Good Shepherd's priest to the little lambs that have strayed away from the fold."

As it would now seem, it was by a kindly disposition of God's providence that Father Setter was assigned after theology to resume his teaching and the direction of young souls at Canisius High School in his native city, in September of that same year, 1929. His duties were chiefly the teaching of Third Year High; but his intense zeal and energy found a field for further exercise in the office of Student Counselor, which included the direction of the Students' Senior Sodality, the League of the Sacred Heart, and the Knights of the Blessed Sacrament. His year in Buffalo, as intimated,

gave much spiritual comfort to his mother, and to the other members of his immediate family, who had begun to regard him as their "big brother" and kindly advisor. He was especially devoted to his mother who for many years was a widow, and had to bear the burden of a large family practically alone. Little did they suspect that their happiness in possessing him and enjoying the benefits of his priesthood would be so short-lived.

After that last year at Canisius High School, during which he was most generous with his assistance at St. Michael's Church, he was sent to St. Andrew-on-Hudson to begin his tertianship. The sixteen years that had passed since he had entered the same great house as a humble novice had not changed his simple piety nor his buoyant spirits; nor did he give any evidence of having lost much of his youthful energy. His zeal to consecrate that energy and God's gifts to his soul all to the cause of Christ and to the winning of souls to the Kingdom of Heaven, was consuming him until he could give it full scope in the harvest fields of his divine Master.

He spent, according to tertianship custom, the whole month of October in making the Long Retreat. After the retreat he wrote his impressions to Sister Agnes Marie, and they furnish perhaps the most intimate picture we could have of Father Setter, now at the summit of his apostolic preparation.

"It is a wonderful grace," he wrote, "to be able to make such a retreat. I found it hard, of course,—we all do,—but it was worth every bit of the labor. God has been very good to me in more ways than one, and this retreat was not the least. I learned a lot of things about myself, and shall have a lot of time, with God's grace, to improve myself and make myself a worthy Jesuit.

"You want to know what I shall do now. Well, I shall continue here at St. Andrew, the house of grace and prayer, to pray a lot, to work hard improving myself spiritually, and preparing for my future work. What that future work will be, I do not know. You know we Jesuits seldom find out what work we are best fitted for. We are expected to be able to fill in at any work where the greater glory of God is expected to be attained. That is the only norm of judgment,—where will God be best served? It does not matter how much I, or we, or any of us, want a thing; it is: where will we fit in with the work of the Society,—which is our own salvation and the salvation of our neighbor.

"I may prepare to be a scientist all my life; but if the greater glory of God is to be served in teaching Catechism to children, and I am the only man available, then I teach Catechism to children in spite of my degrees in science. So the only thing I can say is that I must school myself to expect anything,—giving retreats, preaching missions, teaching, lecturing, or going out to the Philippines, or India, or Africa. If I can school myself to this indifference, the real indifference of St. Ignatius, then I can truly say that I have attained a virtue that belongs to a true Jesuit."

He then tells how the time is spent during this third year of probation. "In the tertianship we are expected to knock off any barnacles that may have grown into our spiritual life during our years of work in the Society. This must be done by prayer, and meditation, and careful examination of one's soul. In other words we must discover our defects and our virtues, in order to increase the latter and correct the former." After mentioning some menial tasks and experiments of the tertianship, he concludes: "You can see where our pride goes, or should go, after these trials."

Father Setter's early death would be called untimely and unfortunate if we judged as the world estimates human plans and prospects. He was on the threshold of a life of apostolic labor, and had made the most careful and complete preparation by wide reading, by diligent application to the Society's wise and well-balanced program of study, and by a judicious selection of materials, for a career of more than ordinary success in the sacred ministry, whether in pulpit, parish, or classroom. But God in His own mysterious, inscrutable ways, is sometimes pleased with our good will in the preparation, and does not call for our work, eager though we be to spend ourselves for Him.

When Father Setter left St. Andrew for an operation at St. Vincent's Hospital, New York City, very few had either suspicion or fear that the issue would be fatal. His own outlook was hopeful enough, though his repeated requests for prayers showed that he realized the seriousness of the surgical ordeal. At first there seemed to be no doubt about his recovery; but things took a sudden and most unexpected turn, and the end came rapidly.

Before death, which he realized was imminent, but which he faced without fear, he called his mother to him: "Come, Mother, that I may give you my dying blessing." And he pronounced the words of benediction again and again. His grief-stricken mother felt his death most keenly, but she was consoled and reconciled by all its beautiful circumstances. She remarked: "I had him seventeen years, and the Society had him the same. Then he went to heaven!"

His death occurred on January 28. The usual Office, Mass and obsequies were celebrated for his soul by the community at St. Andrew-on-Hudson where his remains were brought from New York for burial. R.I.P.

BROTHER PETER SCHAPERTONS, S.J.

Brother Schäpertöns, who died at the Novitiate of St. Andrew-on-Hudson February 6, 1931, was born November 13, 1862, at Marl (near Recklinghausen) Westphalia, which is now a part of the Republic of Germany.

After leaving school he learned the trade of carpenter. He was not quite seventeen years of age when he entered the Novitiate, September 29, 1879, at Exaeten, near Roermond, in Holland. The German Province was dispersed at that time, the Society having been expelled by the so-called "May laws."

At Exaeten his master of novices was the celebrated Father Maurice Meschler. After one year he was transferred to Wynandstrade, Holland, where he had as spiritual director Father Wilhelm Eberschweiler, who died in the odor of sanctity, and whose process of beatification has begun.

In the year 1882 Brother Schäpertöns was sent by Superiors to America, his first assignment being as carpenter at the College of the Sacred Heart, Prairie du Chien, Wisconsin, which College then belonged to the Buffalo Mission of the German Province. He arrived in the United States in company with Brother Gerber on one of the Ember Days in the month of September, 1882. The good Brothers had not taken any breakfast before leaving the boat, as it was a fast day. Father Lessman, a very holy Jesuit but, as it seems, not very practical in mere material matters, met the Brothers at the dock, and took them to the depot where they were to wait for the train to Buffalo, which was not due to leave until 6 P. M. So the Brothers sat in the waiting room of the depot all day long, getting nothing to eat but a few bananas.

After six years in Prairie du Chien, Brother was appointed Sacristan at St. Ann's Church, on Broad-

way, Buffalo, where he served from 1888 until 1892, and again from 1897 to 1901. But he served in the same position for a much longer time at St. Michael's, Buffalo,—twenty-two years in all, until October, 1918. It was here especially that his virtues were conspicuous. His devotion to the beauty of the sanctuary and altars, and the perfection of the ceremonies, gave great edification and won the gratitude and esteem of Ours and of externs. He was an arduous worker, busy about his duties from morning to night. His experience as a carpenter was a great help to him, in that position; for example, in the building of the Crib, the Repository, and in similar work. Towards the people he was kindness itself. They loved him, and sent abundant flowers to decorate the altars and sanctuary. A pleasant smile and a kind word of thanks rewarded the donors and fostered their spirit of generosity.

Brother Schäpertöns came to Woodstock as refectorian in 1918. During his eleven years in that position he became known to all the younger members of the Province, and they still remember his quiet and kindly ways. In this new office, as in his former one of sacristan, he was distinguished by his exact, painstaking and thorough methods. At Woodstock, and again at St. Andrew-on-Hudson whither he was sent in December, 1929, his particular charge was the Faculty tables to which he devoted his constant attention and greatest care, even with a certain reverence.

Brother Schäpertöns pronounced his last vows in St. Michael's Church, Buffalo, February 2, 1894. When the Buffalo Mission was partitioned in 1907 he came over to the Maryland-New York Province. On September 29, 1929, he celebrated his Golden Jubilee as a Jesuit, at Woodstock, at the same time with Father John A. Brosnan of the Faculty. But a special celebration of the event was held at St. Michael's Church,

Buffalo, where the parishioners and his numerous friends of the former days wished to give him some token of their appreciation. The following account, in part, appeared at the time in *The Echo,* the diocesan weekly paper:

"Last Sunday, the Feast of St. Michael the Archangel, Brother Peter Schäpertöns celebrated the Golden Jubilee of his entrance into the Society of Jesus. He was escorted to St. Michael's Church in solemn procession by the Knights of St. John, by a large number of youthful acolytes vested in red cassocks, and by many former servers vested in black cassocks; these last had been trained by Brother a good many years ago. There were also many priests present. Rev. Bernard C. Cohausz, S.J., Rector of the Church, was celebrant of the Solemn High Mass, and the sermon was delivered by Rev. John M. Butcher, S.J. The church was crowded with present and former members of St. Michael's parish, many of whom had come from afar to do honor to the good Brother who had been sacristan of St. Michael's for twenty-two years, and was well known and beloved by everyone."

These honors Brother Schäpertöns received in his usual humble and modest manner. But his religious brethren saw much more in him that the hardworking and efficient sacristan who appeared before the people. They saw the ideal laybrother who is portrayed in the rules of the temporal coadjutors; one whose dealings with others were marked by a singular simplicity, gentleness and reverence which proceeded from his deep and childlike humility. Moreover, like the zealous and faithful Brother described in the rules, whenever he could work for the greater honor of God and for the spiritual good of those with whom he came in contact, he did not let an opportunity pass. As sacristan he not only trained the boys to serve Mass, but also guided them in piety and

their spiritual life. In his instructions he taught them to pray, even to meditate and perform works of corporal penance. On the other hand he was most kind to them, rewarding their faithfulness to their duties in the Church and sanctuary. In the summer months he provided outings for them every week or two, and these days of pleasure were eagerly awaited by the youngsters.

Later when at Woodstock his heart very naturally turned to Buffalo and the scenes of his long and devoted labors. But he had acquired in a high degree that indifference required by St. Ignatius in his sons; for when asked by a Superior whether he would rather go back to Buffalo or remain at Woodstock, he answered simply: "Father, it is all the same to me."

In his religious life Brother Schäpertöns was sincerely pious and devout, and made his spiritual exercises with the greatest punctuality. He had a special devotion to the Holy Sacrifice, and on Sundays especially he tried to hear as many Masses as possible. In his free time, like St. Alphonsus, he was seen mostly with his Rosary; and like St. John Berchmans he cherished that devotion to his heavenly Mother even to his last dying moments. The day before the feast of Sts. Peter and Paul, and before the feast of St. Michael, who were his special patrons, he observed the strictest fast and abstinence. He kept a list of intentions which he made each day at Mass and Communion and in his other prayers, in which he remembered individuals and certain religious congregations, the Society and the universal Church. His happy and peaceful passing to eternity, by which his brethren in religion who knelt by him were profoundly edified, may well be considered as an answer to his daily persevering prayer to St. Joseph, whom he tried to resemble in life, that his death too might resemble his by the same heavenly favors and consolations.

R.I.P.

Books of Interest to Ours

The Ideal of the Priesthood, by Rev. Ferdinand Ehrenberg, S.J. Adapted into English by Rev. Frank Gerein. B. Herder. 1930.

This is the soon told story of a saintly son of the Collegium Germanicum, John Coassini, who came from lowly Gradisca on the Isonzo, in what is now Jugoslavia. His brief life spanned the years from 1887 to 1912. He was ordained in the latter year, but for only seven months did he exercise the cherished privileges of the priesthood. Because he appreciated so well his vocation and took every means to make himself worthier of the great gift, he is held up to the readers of this edifying book as a model secular priest. His motto was "*pauca sed constanter.*" That his constancy did not waver to the end is proved by the ever increasing esteem in which his name is still held among those even to whom he never ministered.

The Light Divine in Parable and Allegory, by Patrick J. O'Reilly, S.J. Loyola University Press, Chicago, Ill. 1930. $1.60.

Father O'Reilly, whose fame as a pulpit orator has spread all along the Pacific Coast and further, has brought together in this book a group of scholarly essays on the parables and allegories of the Gospels. He treats these golden lessons not abstrusely but simply. It is his aim to plummet the depths of Christ's teaching from the book of nature and from common things, to find therein pearls of great spiritual profit that are more manifold than would appear from mere cursory exegesis. This aim is very well expressed by Bishop Armstrong in the foreword: "These parables, so artless in form, are, as St. Jerome says, shallow enough for a lamb to bathe, and deep enough for an elephant to swim; so the scribe, learned in the kingdom of heaven, can discover and bring forth from them new things and old."

Mary's Assumption, by Raphael V. O'Connell, S.J. The America Press. 1930. $1.50.

This is a very timely exposition of the doctrine of Our Lady's passage from earthly life to immortality. We may hope, with

the author, that the Vatican Council, when resumed, will solemnly define the already accepted doctrine of Mary's Assumption, as a part of the deposit of revealed truth. Father O'Connell's discussion is not overburdened with technical theology, but is a clear and devotional investigation into the reasons for the common persuasion of the faithful from the beginning of Christianity, that "it was the kiss of Infinite Love, beatifying and consuming, which withdrew Mary's soul from this earthly life, and caused her death."

"Let Us Pray" Series, by Francis P. LeBuffe, S.J.

1. *Anima Christi.* America Press, N. Y. 1930. $0.30.
2. *Our Father, Haily Mary.* America Press, N. Y. 1931. $0.30.
3. *Litany of Our Lady.* 1931. $0.30.

These are the first three books of a new series by the author of the popular devotional *"My Changeless Friend"* series. Father LeBuffe intends these little brochures for meditation according to St. Ignatius' "Second Method of Prayer." They should cause a quickening of the true spirit of prayer in their readers, for every page discovers new inspiration and spiritual nourishment in prayers which have become, perhaps, commonplace from constant use.

L'Histoire de la Compagnie de Jésus. Notes Bibliographiques—Bruxelles, Rue Royale, 165. 1930.

This booklet of thirty-nine pages is made up of one hundred and fifty notes of introduction to a study of our history, and is a very brief bibliography of our historians. Father E. Lamalle, S.J., writes a few prefatory remarks. We commend this booklet heartily to beginners in the study of Jesuit history.

A. M. D. G.

VARIA

From the Eternal City

New Oriental Chapel at the General's Curia

On February 25 a very beautiful chapel for the Eastern Rite was solemnly blessed and dedicated at the Curia. It adjoins the sacristy of the public oratory previously blessed and dedicated to St. Francis Borgia. The officiating prelate was His Excellency Most Rev. Pietro Bucys, titular Bishop of Olympus, and Ordinary for the dispersed Russian Catholics of the Oriental rite. He was assisted by His Excellency Most Rev. Nicholas Czarneckyj of the Redemptorists, titular Bishop of Lebedo, and Visitor Apostolic for the Slavs of the Byzantine rite in Poland, outside of the Catholic Ruthenian diocese. The assistant priests were Very Rev. Alexander Sipiaguine, a Russian priest, private chamberlain to His Holiness, and the Rev. Fr. Vendelino Javorka, S.J., Rector of the Russian Pontifical College of St. Theresa of the Child Jesus.

The establishment of an Oriental chapel in the house of Father General, where there resides a Father of the Oriental rite, is most opportune. The Society of Jesus, in accordance with the desire and plans of the Holy See as made known to the various religious institutes, has been forming a body of its subjects in the Oriental rite. At present more than sixty Jesuits use this rite, and the number is continually increasing.

The new chapel, which has been thrown open to externs, has been decorated by the renowned Russian

ST. WLODIMIRUS CHAPEL
AT THE CURIA, ROME

painter, Gregory Maltzeff, who has been honored by the Academy of Fine Arts of the late Russian Empire. Mr. Maltzeff has been for several years a resident of Rome, and was well qualified to plan a sanctuary in the Byzantine style. Three walls of the chapel are entirely covered with framed canvases. The central picture represents Our Lord seated on a throne, with Our Blessed Lady on one side, and on the other St. John Baptist. On the lateral walls are represented two series of Saints most honored in the Orient. On the *ikonastasis*, or picture screen which separates the sanctuary from the rest of the chapel, there are figures of Our Lord, the Blessed Virgin, the Annunciation, and the four Evangelists. On the two chapel doors, in two oval frames and in the Byzantine style, may be seen figures of St. Ignatius Loyola, and Blessed Andrew Bobola, patron of the Slav provinces of the Society. The ikonastasis, the cases for the sacred vestments, and the benches for the congregation are all in perfect harmony with the surroundings.

Present at the celebration, besides those already mentioned, were Mgr. George Magjerec, Rector of the College of St. Girolamo of the Illyricans; Father Fencik, Professor in the diocesan seminary of Uzhorad, Czechoslovakia; Father Pancratius Kandjuk, of the Basilian Ruthenians, together with Very Rev. Father General and the other Fathers of the Curia. Also present was Father Edmund Walsh, S.J., of the Maryland-New York Province, who had devoted much energy to finding benefactors who would furnish means for the decorating of the new chapel.

The ceremony of blessing and consecration, even though held in so small a place, was attended with all the splendor of the Oriental rite. A choir of students from the Russian College sang during the exercises. Most touching was the solemn procession in which the

antimension was carried to the new chapel. The antimension is a special corporal, containing sacred relics, which, in the Oriental rite, takes the place of the Roman altar stone.

After the blessing of the chapel there followed the solemn celebration of Mass, in which the officiating prelate, as well as the assistant Bishop and the two assisting priests together offered the Holy Sacrifice.

May God grant that this little Catholic Oriental sanctuary may aid in some manner to hasten the return of the separated Eastern Churches to the Church of Rome!

L'Osservatore Romano, Feb. 27, 1931.

A. M. D. G.

TRANSLATION OF THE BODY OF ST. ROBERT BELLARMINE

On April 22nd, 1931, the venerable body of St. Robert Bellarmine was transferred to a new resting place under the High Altar of the Church of Saint Ignatius. In preparation for this event the final solemn recognition had taken place in the month of March in the presence of the authorities of the Vicariate of Rome, on which occasion the Saint's relics were again carefully bound together with silver wire and reclothed in his cardinal's robes. Early on the day of translation the casket reliquary was taken from its customary place under the Saint's altar—the third in the nave on the Epistle side—and was there exposed for veneration in front of the altar. The church was lavishly illuminated for the occasion and very handsomely decorated with draperies of scarlet and gold. Above the High Altar was suspended a great tapestry representing St. Robert Bellarmine in his cardinal's robes and other tapestries were hung along both sides of the nave. All day long multitudes of the faithful crowded into the church to venerate the sacred relics.

At 6.00 o'clock in the evening Solemn Vespers were chanted with His Most Reverend Excellency Monsignor Guiseppe Palica, Titular Archbishop of Philippi and Vice-Gerent of Rome pontificating. The music in Gregorian chant was rendered by a choir of more than a thousand young priests and clerics, secular and religious, who attend lectures at the Gregorian University. After Vespers the officiating and assisting clergy proceeded to the Altar of the Saint attending His Most Reverend Excellency Cardinal Camillo Laurenti. Prefect of the Sacred Congregation of Rites. There followed the simple but very impressive ceremony of

the translation of the body. The procession moved up the centre of the nave to the High Altar led by a group of young students from the Istituto Massimo with a handsome Christian Doctrine banner, a graceful tribute to the profound influence which Bellarmine's Catechism has exercised upon the instruction of youth. The Processional Cross preceded an imposing array of surpliced clerics comprising two representatives from each of the ecclesiastical colleges which attend the Gregorian University. Then came the casket reliquary carried by twelve clerics in dalmatics. On either side of it walked four Archbishops in pluviale and mitre, their Excellencies Monsignor Zonghi, Titular Archbishop of Colosses, Monsignor Pelizzo, Titlar Archbishop of Damietta, Monsignor Giannattasio, Titular Archbishop of Pessinus, and Monsignor Vallega, Titular Archbishop of Nicapolis. Behind the casket walked the clergy attending His Excellency Monsignor Palica, Vice-Gerent of Rome, His Eminence Cardinal Laurenti who was attended by Monsignor Carinci, Secretary of the Sacred Congregation of Rites, and Monsignor Natucci, General Promotor of the Faith. Following His Eminence was Monsignor Taglia, Sub-Promotor, and Monsignor Jacchini, Prothonotary Apostolic, with their attending clergy. After these high church dignitaries came Very Reverend Father General Wlodimir Ledochowski and the Fathers of the General's Curia, and also Father Miccinelli, Postulator General and Father Willaert, Rector of the Pontifical Gregorian University, Father Bea, Director of the Pontifical Oriental Institute, and the Vice-Rector of the Pontifical Oriental Institute together with the teaching staff of these three institutions.

Arrived at the High Altar the reliquary was placed upon lofty supports which made it visible to all who had crowded into the enormous church. Monsignor

Palica then incensed the sacred relics, and Father Filograssi, S.J., pronounced a brief and eloquent panegyric in honor of the great Cardinal Saint in whose person science and faith were wedded in the ardor of heroic Christian charity. The ceremonies of the day were brought to a close by the Apostolic Benediction imparted by Monsignor Palica.

On April the 24th, 25th and 26th in the same Church was celebrated the solemn Triduum in honor of St. Robert. On Friday the 24th a Mass of General Communion was celebrated by His Eminence Cardinal Carlo Rossi, Prefect of the Sacred Congregation of the Consistory. This Mass was attended by the entire student body of the Gregorian University. At 8.30 followed a Mass of General Communion for all the Pontifical Institutes and Schools for girls, celebrated by Monsignor Pascucci, Secretary of the Roman Vicariate. At 10.30 a Solemn Pontificial Mass was celebrated by His Excellency, the Most Reverend Monsignor Paolo de Huyn, Patriarch of Alexandria. In the evening the Panegyric was delivered by His Excellency, Very Reverend Giovanni Battista Rosa, Archbishop of Perugia, and Benediction of the Blessed Sacrament was given by His Eminence Cardinal Alessandro Verde.

On Saturday, the 25th, the General Communion Mass for the Gregorian students was celebrated by His Eminence Cardinal Francesco Marchetti-Selvaggiani, President of the Pontifical work for the Preservation of the Faith. The boys from all the Pontifical Institutes and Schools received Communion at the Mass of Very Reverend Monsignor Pio Mingoli, Secretary for Religious Institutes for Girls. The Solemn Pontifical Mass on the second day of the Triduum was celebrated by His Excellency Monsignor Tito Trocchi, Archbishop of Lacedomon. Monsignor Carlo Salotti,

Archbishop of Philippopolis and Secretary of the Sacred Congregation of Propaganda preached the sermon in the evening. Benediction was given by His Eminence Cardinal Gaetano Bisleti, Prefect of the Sacred Congregation of Seminaries and Universities. On Sunday, the 26th, the first Mass of General Communion was celebrated by His Eminence Cardinal Francis Ehrle, Archivist of the Holy Roman Church. The second Mass of General Communion which was for the little children from the Parishes of Rome, was celebrated by Monsignor Giuseppe Palica, Archbishop of Philippi and Vice-Gerent of Rome. His Eminence Cardinal Gennaro Granito di Belmonte, Dean of the Sacred College of Cardinals and Bishop of Albano, pontificated at the Solemn Mass, at which Father Robert Leiber, S.J., delivered a sermon in Latin. The panegyric in the evening was delivered by His Eminence Cardinal Eugenio Pacelli, Secretary of State to His Holiness. The triduum was closed by the Te Deum and Solemn Benediction imparted by His Eminence Cardinal Camillo Laurenti.

AN HISTORICAL NOTE

From the Annual Letters of the Society of Jesus for the year 1651 we take the following notice of the death of the Very Reverend Father General Francis Piccolomini, sent to the whole Society by his successor, Very Reverend Father Goswin Nickel:

"Nearly a year has passed since the health of our good Father Piccolomini began to break, with signs of bladder trouble manifesting the likelihood of stone. Such however was his strength of soul and contempt of pains that could be endured at all, that he hardly ever discontinued his work on account of these attacks. However, towards the end of May last, the disease

had gained such headway that his nights became constantly sleepless, and he was forced to take to his bed on June 4, the Feast of the Most Holy Trinity, which was also the day upon which he said Mass for the last time. Soon his sickness was beyond the aid of physicians. Many eminent men had been called on, some from other countries. Finally in the midst of most acute sufferings borne with invincible patience, like a conqueror his soul passed to its reward on June 17, in the sixty-ninth year of his age, and the fifty-second of his religious life. It would appear that God wished that an example of patience, recalling that of the Saints, should be given by him to posterity, so admirable were the proofs of virtue evidenced during his sickness. The pains he experienced, especially in the beginning, when lying down, were so intense that for the past fourteen days he was unable to lie down, but had to be supported in a sitting position; it was as if he were stretched on a rack of terrible torture. He suffered inflammation of the bladder, strangury, frequent convulsions, severe attacks of hiccoughs, and sleeplessness; on these followed diarrhea and weakness that made his condition worse than death itself. Yet in all these torments the tranquillity of his mind was unruffled; one heard nothing from his lips save the praises of God, thanksgiving for his sufferings as for so many special favors, the offering of himself for more grievous pains, tenderest expressions of piety, constant act, now of love, now of faith, now of confidence in the bounty of God's infinite goodness; and all the while his eyes welled with tears.

He partook of the heavenly Banquet nearly every day, and confessed frequently each day that he might die more strengthened by the treasures of God's graces thus received. With the Apostle he frequently expressed his desire to be dissolved, tempering this desire to the manifestation of God's will, lest he might

appear to seek himself and his own comfort. Truly for each day thus spent one could justly count so many palms of victory and crowns. For St. Cyprian says: "He who remains in suffering and grapples with the torments without being overcome is daily crowned." And as a matter of fact one of the physicians remarked, apropos of Father Piccolomini's patience: "All should be called upon to get a look at him, and to learn from him the art of dying well in the midst of most cruel suffering."

He constantly kept up a colloquy with Our Lord. He was overheard saying "Thou knowest, Lord, Thou knowest how far greater was my consolation on going out of the General Congregation before the last, than that I felt on going out of this last one." Truly humble in heart and soul he always chose the lowest things as far as he could. Placed on high, yet were his thoughts not there.

The Society might have promised itself the very greatest success had he held the reins of government for a longer period. His genius was of the first class; he was firm and fearless in making up his mind; his memory was very fully stored; he was a great-souled man and remarkably prudent. Long practice had endowed him with rare experience in the affairs of the Society; he had been Provincial four times in the different provinces of Italy, Visitor once, and Secretary of the Society for many years. He was candor itself, deceit being impossible with him; his innocence of life was singular; his devotion to Our Lady and to the Saints most tender and touching; his care of his subjects solicitous and not without a certain sweetness of manner. It was his wont to say a word of consolation whenever he could. He was strict in his own observance of religious poverty, and vigilant in not allowing any relaxation in its regard. He loved and kept close to justice and equity, so much so that

ST. METHODIUS

MURAL PAINTING
IN THE NEW CHAPEL
AT THE CURIA

ST. WLODIMIRUS

Other Countries

ALASKA

Death of Brother Joseph Prince, First Eskimo Jesuit

Joseph Prince was one of the fur-clad Eskimo boys who accompanied the late Father Philip Delon, S.J., to Chicago, in 1926, on the occasion of the Eucharistic Congress. Upon his return to Alaska, he sought admission into the Society, that he might imitate the life of the missionaries he had come to love so well. He was received into the novitiate at Los Gatos on December 20, 1928. On January 8, 1931, Brother Prince died piously in the Lord at St. Ignatius Mission, Montana, with the mark of the vows fresh upon his soul.

Baptized in youth by a Russian Orthodox priest, he later became acquainted with the devoted Father Ruppert, S.J., hero of the influenza epidemic that swept Alaska in 1918, and now known everywhere as the priest who died that Christmas might be happy for the orphans at the Pilgrim's Spring Mission. Joseph received conditional baptism under Father Ruppert's care and went to live at the Mission School of Holy Cross. There the late Father Delon, then Superior of Holy Cross, found Joseph a docile and devoted helper, who was gifted with such natural qualities of leadership that it was possible for him to take full charge of the school at times when the Brother Prefect was called to other pressing duties. The Sisters, too, found Joseph an indispensable assistant about the house. And to Father Delon Joseph was his most trusted guide on long mission journeys over the track-

less snows. When evening found the missioner at a village, Joseph was interpreter and catechist while Father Delon gave himself to his priestly offices.

At Holy Cross Mission Joseph's candid soul grew in love and reverence for the religious life. He had every quality requisite for the life of a Jesuit Brother, and when, at the age of nineteen, he asked admittance into the Society, Father Delon gladly accepted him.

Brother Prince began his postulancy at Manresa Hall, Port Townsend, on June 19, 1928. Six months later he began his noviceship at Los Gatos, where his fine religious spirit impressed itself upon all who knew him, and he embraced with eagerness the new opportunities given him of knowing and practicing his religion.

He remained very happy and enthusiastic about his chosen life, but the change in climate from Alaska to California brought on a tubercular condition which was the cause of his early death. Paradoxical as it may seem, it was about the cold that he complained. California was too warm for furs, and too cold for Joseph without them. A change to Port Townsend improved his condition somewhat, but it was soon found necessary to transfer him to Montana where it was hoped the high altitude and fine air might benefit him. Here his condition did not improve, but he was a patient and gentle sufferer, grateful for all the attention the good Sisters were giving him. On January 6, 1931, he was allowed to make his first vows, and two days later the end came.

Everyone who visited Brother Prince during his illness was edified by his simplicity and charming religious spirit. His last visit to the hospital chapel was on Christmas morning, when he tried so weakly to join the Sisters in the Christmas carols. From that day he never left his bed again until they carried the mortal remains of our first Eskimo brother out to the

Mission cemetery at St. Ignatius. There he rests now, close to the graves of Father Giorda, and George de la Motte, and Brother Campo, and half a dozen of the brave old band of men who stormed the Rocky Mountains for Christ. R. I. P.

Résumé of an article by Arthur D. Spearman, S.J., of the California Province.

GERMANY

Death of Fr. Erich Wasmann, S.J.

On Friday, February 27, 1931, died Father Wasmann, indefatigable scientist and worthy Jesuit. The Cologne "Volkszeitung" carried the following summary of his life's work:

"At the College of St. Ignatius, Valkenburg, Holland, died the well known Jesuit, Father Erich Wasmann, on Friday, February 27, 1931, in his seventy-second year. For a year or more the white-haired savant had suffered from a weak heart. At first his ailment hindered him somewhat in his multifarious scientific activities, and since last November it kept him to his bed and gave rise to grave apprehensions for his recovery. And so when the end came he was not unprepared, although the said tidings of his death came quite unexpectedly to his many acquaintances and admirers.

Erich Wasmann was born in Meran in the mountains of the Tyrol on May 29, 1859. His father was the convert artist of Hamburg, Frederick Wasmann. Not long after entering Feldkirch for the completion of his classical studies, young Erich, sixteen years old, entered the Society of Jesus in the year 1875. During his studies in the Society, he became an associate editor of the periodical *'Stimmen aus Maria Laach'*, now called *'Stimmen der Zeit'*, and thus passed a pleasant and valuable literary apprenticeship that

stood him in good stead later on when he came to publish the fruits of his researches in the field of natural science. He made a special study of the life of ants, termites and their guests. The publication of his book '*Critical Catalog of the Arthropods of the Ant and Termite Families*' laid the foundation for an entirely new branch of Zoology, and constituted his principal contribution to science. Father Wasmann published no fewer than 288 dissertations on this subject alone. His writings on the psychology of ants and of animals in general, such as '*The Psychic Life of Ants*', and '*Psychic Endowments of Ants and Higher Animals*', are universally known among men of science.

"In 1899 he was transferred from Exaten to Luxemburg, and here the tireless author gave to his growing circle of readers the first comprehensive exposition of general biology, presented from the Catholic standpoint, in his book '*Modern Biology and the Theory of Evolution.*' His lectures on the Problem of Evolution at Berlin in 1907 claimed much attention, and even Ernest Haeckel waxed excited over them. Since 1910 Father Wasmann lived at the College of St. Ignatius, Valkenburg, and here, in addition to his popular presentations of natural science, devoted himself to further research in his special field and to increasing his valuable collections. Here in the course of years sundry awards and recognitions from men of science came to him. He appreciated most the appearance of a volume edited by Dr. W. Horn and commemorative of his seventieth birthday, to which savants of all lands, 'friends and adversaries', as the preface has it, made their contributions.

"With the death of Father Wasmann the world has lost a Catholic man of research, who won fame and gratitude in more than one field of science, a man of exemplary diligence, of unusual literary talent, of fearlest courage in the presentation and the defence of truth." R. I. P.

Creation of the Province of Eastern Germany

By decree of February 2, 1931, Very Reverend Father General erected the new province of Eastern Germany. The new province embraces, roughly speaking, all that section of the province of lower Germany that lies east of the Elbe River, together with the civil provinces of Ermland and Saxony. All members of the Society born in this territory, as well as all those stationed in the new province at the time of separation, are permanently assigned to it. For the time being, both provinces, the Lower and the Eastern German, have joint charge of the University of Tokyo and the Mission of Hiroshima; but the government thereof shall pertain to the provincial of the Lower Germany province. All three provinces, Upper, Lower and Eastern Germany, shall jointly edit the "Stimmen der Zeit" and the "Katholischen Missionen."

The new province was erected on the very day which commemorated the division of the original German Province into the two provinces of Upper and Lower Germany. Since December, 1927, the territory that now comprises the new province was under the rule of a Vice-Provincial, Father Bernard Bley, who now becomes the first provincial. Previously to becoming Vice-Provincial, he had been Provincial of the Lower German Province.

In a letter accompanying the decree of separation, Father General comments on the need of united and cooperative effort on the part of the four German speaking provinces of the Society, in advancing the divine interests in the field entrusted to their care. As a means thereto, he ordains a meeting of the four provincials to be held at least once each year for discussing such business as is common to all four provinces, and for determining that policy whereby the greater efficiency of each province shall be assured.

HUNGARY

A Politicians' Retreat

Thirty-three deputies of the Hungarian Parliament have made a retreat this Lent at Manresa, the retreat house opened by Ours on Buda mountain three years ago. The retreatants included representatives of every political party, except the Socialist Democrats, and of every social class. M. Tibor de Zsitvav, Minister of Justice, was among them. Father Bela Bangha, S.J., conducted the exercises, and at the conclusion of the retreat Communion was distributed by Cardinal Seredi, Prince Primate of Hungary. Subsequently, addressing the retreatants His Eminence expressed the pleasure he felt in coming to "this citadel of souls, which rose in order to create and feed spiritual life." During the feasts of St. Imre, he said, we tried to bring the different nations together in order to lead them towards an *entente* and towards union of hearts in the charity of Christ. The politicans who have withdrawn to the silence of Manresa have done signal service to the conception of the much-desired union of the peoples. Only love and justice in Christ can cure and heal the ills of the world. "This love and this justice will unite the men who are sincerely fraternal, will do away with the controversies among different nations, and will bear our beloved country forward to the triumph of Justice."

Before taking leave of Manresa, MM. Gabor Vargha and Kalman Haios, members of the Christian Social-Economist and the Government parties respectively, thanked the Jesuit Fathers, in the name of all the retreatants, for the spiritual help and the hospitality they had received.

The Tablet, April 4, 1931.

NETHERLANDS

Retreat at The Hague

Nearly all the Catholics of the diplomatic corps accredited to The Hague, together with their families made the Spiritual Exercises this year in preparation for the fulfilment of their Easter duties. During the first three days of Holy Week they gathered in the chapel of the Jesuit College, where Father Yves de la Briere, Professor in the Catholic Institute at Paris, gave the meditations. Among the retreatants were also many persons prominent in the social and political life of Holland, officers of the Army and Navy, and members of the French Colony at The Hague. On Holy Thursday His Excellency Very Rev. Mgr. Schioppa, Apostolic Nuntio, celebrated Mass at the Chapel, and gave Holy Communion to all who made the retreat.

L'Osservatore Romano, 6-7 Aprile, 1931

SPAIN

Library of Classics

News of classical interest comes from Spain in the announcement of a projected series of Greek and Latin authors, with introduction, parallel translations, and notes, to be published at Madrid, under the general editorship of Professor Luis Segalá y Estalella, of the University of Barcelona, and Father Ignacio Errandonea, S.J., of Loyola College. The series is to be known as *Biblioteca de Clásicos Griegos y Latinos*. Father Errandonea, who has made an intensive study of the works of Sophocles at Oxford, will edit the plays of this author. His first volume, entitled *Sófocles, Tragedias: Tomo I, Edipo Rey y Edipo en Colono*, has already been published.

CALIFORNIA PROVINCE

ARIZONA

Father Kino's Memoirs Cited

Historical memoirs of Father Eusebio Francisco Kino, pioneer Jesuit missionary of Arizona, and of Father Francisco Garces, O.F.M., were invoked by the United States attorneys in a court of chancery at Phoenix, on November 17. The memoirs were cited to uphold, against defending land owners the Pima Indians' original rights to irrigation water from the Rio de Gila. Father Kino, who was missionary, explorer, cartographer and ranchman, traversed Arizona in 1690. Father Garces was in Arizona during the year 1775-1776, and was slain near Yuma.

An incident recorded by Father Kino while at Casa Grande in November 1694 gave the lawyers the desired evidence. In the memoirs of Pimeria Alta, Father Kino tells "how he marvelled at seeing a large aqueduct, with a very great embankment, which conducted water to Casa Grande, making at the same time a great urn, so that it watered and enclosed a champaign, many leagues in length, of very level and very rich land."

MISSOURI PROVINCE

ST. LOUIS

Summer School of Catholic Action

The St. Louis University School of Sociology, its corporate colleges, and the Central Office of the So-

dality of Our Lady will sponsor, from August 16 to August 29, a course in Religious Leadership and Catholic Action, under the general title "Summer School of Catholic Action." The purpose of the school is intensive training for leadership through religious principles, applied sociology, and the study of the technique of organization in school and parish. Three credits in Applied Sociology or Religion will be given to those who have the necessary qualification for entrance into the School of Sociology, and high school students will be admitted to the courses as auditors, without credits.

St. Mary's College, Kansas

With the opening of the Fall, 1931, semester, St. Mary's College, Kansas, will cease to function as an undergraduate school for high school and college students, and will be converted into a house of theology for the Missouri Province. The name will remain unchanged, but under the new arrangement, St. Mary's will be known as the theological department of St. Louis University. The temporary Philosophate at Milford, Ohio, will be discontinued, and philosophers of both the Missouri and the Chicago Provinces will make their studies at St. Louis.

NEW ENGLAND PROVINCE

Novena of Grace

Résumé of St. Francis Xavier Novena of Grace, conducted by Fathers of the New England Province, March 4-12th, 1931.

Church	Number of services daily	Daily attendance
Immaculate Conception, Boston, Mass.....	15	20,000

St. Mary's, Boston, Mass.	6	12,000
Holy Trinity, Boston, Mass.	4	2,500
St. Ignatius', Chestnut Hill, Mass.	2	1,300
St. Joseph's, Somerville, Mass.	4	5,000
St. Catherine's, Somerville, Mass.	4	5,000
St. Clement's, Somerville, Mass.	3	3,200
St. Paul's, Dorchester, Mass.	3	2,500
Little Flower, Everett, Mass.	1	1,000
Immaculate Concept., No. Cambridge, Mass.	1	1,200
St. Agnes', Arlington, Mass.	3	1,900
St. Columkille's, Brighton, Mass.	3	3,600
St. Mary's, Winchester, Mass.	1	1,050
St. Margaret's, Brockton, Mass.	2	2,200
Our Lady of S. H., Springfield, Mass.	2	1,500
Sacred Heart, Springfield, Mass.	5	4,000
St. John's, Worcester, Mass.	5	12,000
St. Patrick's, Hartford, Conn.	2	2,000
St. Francis Xavier's, New York, N. Y.	3	4,000
St. Callistus', Philadelphia, Pa.	1	2,000
St. John's, White Plains, N. Y.	1	600
Boston College Students	2	1,200
Holy Cross College Students	1	800
St. Francis Home, Roxbury, Mass.	1	600
Total daily attendance		91,150

BOSTON COLLEGE

Bellarmine Society

A very admirable booklet on the Divinity of Christ has been published by the Bellarmine Society of Boston College. This *Symposium on the Divinity of Christ*, as it is called, is the work of students who completed in June, 1930, their Freshman year at Boston College. Eight men of the Society met during the summer to review the propositions proving Christ's divine nature which they had studied previously in class and at sessions of the Academy. The published *Symposium* is an expression, in dialogue, of the matter reviewed. It is also a reproduction of the public de-

fense presented recently at the College. The Academy intends to present the same dialogue before Catholic organizations in the Archdiocese of Boston. The writers had in mind audiences drawn from Councils of the Knights of Columbus, Holy Name Societies, and other Catholic organizations. The development of matter, consequently, was determined in large measure by the time allowed for presentation,—one hour and a half for the whole symposium. The subject next to be discussed in the same manner by the Bellarmine Society is the Infallible Church.

NEW ORLEANS PROVINCE

New Orleans—Church of the Immaculate Conception

A new devotional exercise, recently inaugurated at the Church of the Immaculate Conception, New Orleans, has taken hold wonderfully, and is producing admirable results in the spiritual life of the parish and city. This is the Exposition of the Blessed Sacrament daily during the noon hour, 12:30 to 1:30 p.m. The solemnity of the Eucharistic Hour is enhanced by congregational singing. Some 1,500 adorers visit the church daily during this noonday exercise. It has been arranged to have a confessor present during every hour of the day, and this convenience has drawn many penitents to the confessional. Over a period of twelve months more than 200,000 confessions were heard in this one church alone.

MARYLAND-NEW YORK PROVINCE

MISSION BAND

Post-Lenten Schedule

April 5-12. Sisters of Mercy, Buffalo, N. Y., Fr. Connor.

April 12-19.	Our Lady of Mt. Carmel, Yonkers, N. Y., Fr. Cavalliante.
April 12-26.	St. Ann's, Hornell, N. Y., FF. McCarthy, McIntyre and Torpy.
April 12-May 3.	St. Thomas Aquinas', Brooklyn, N. Y., FF. Cotter, Hargadon and Cox.
April 12-19.	St. Margaret's, Morristown, N. J., Fr. Isoardi.
April 12-19.	St. Colman's, Ardmore, Pa., Fr. Telese.
April 12-19.	Most Holy Crucifix, New York, N. Y., Fr. Kaspar.
April 12-14.	Corpus Christi, Hasbrouck Heights, N. J., Fr. Gallagher.
April 12-26.	Sacred Heart, Phila., Pa., (Forty Hours'), Fr. Walsh.
April 17-20.	Maplehurst Academy, New York, N. Y., (Retreat), Fr. Connor.
April 19-21.	St. Rose's, Carbondale, Pa., (Forty Hours'), Fr. Willmann.
April 26-28.	St. Madeline's, Ridley Park, Pa., (Forty Hours'), Fr. Torpy.
April 26-28.	St. Mary's, Lancaster, Pa., (Forty Hours'), Fr. Walsh.
April 26-28.	St. Mary's, Old Forge, Pa., (Forty Hours'), Fr. Telese.
April 26-May 10.	St. Catharine of Genoa's, Brooklyn, N. Y., (FF. Gallagher and Torpy for 1st week); (Fr. McIntyre for 2nd week), Fr. Kaspar.
April 26-May 10.	St. Catharine's, Pelham, N. Y., Fr. Connor.
May 1-4.	Women's Retreat League, Harrisburg, Pa., Fr. McIntyre.
May 3-17.	Holy Cross, Mt. Airy, Phila., Pa., FF. Walsh and Torpy.
May 3-10.	Our Lady of Victory, State College, Pa., Fr. Cotter.
May 9-17.	St. Joseph's on Brandywine, Wilmington, Del., Fr. Cox.
May 9-17.	St. Andrew's, New York, N. Y., Fr. Gallagher.
May 17-24.	St. Catharine's, Spring Lake, N. J., Fr. Cotter.
May 13-15.	Cenacle, New York, Fr. Connor.,
May 14-17.	St. Patrick's, Smithtown, L. I., Fr. Telese.
May 14-24.	St. Joseph's Church, New Rochelle, N. Y., Fr. Iscardi.

May 16-17.	Cenacle Lake Ronkonkoma, L. I., Fr. Connor.
May 17-19.	Ascension, Phila., (Forty Hours'), Fr. McIntyre.
May 17-31.	Sacred Heart, La Plata, Md., Fr. Kaspar.
May 17-31.	St. Bernard's, Easton, Pa., FF. Hargadon and Cox.
May 18-22.	Retreat to Wilmington Priests,' Fr. Gallagher.
May 23-30.	Immaculate Conception Seminary, Darlington, N. J., (Ordination Retreat), Fr. Walsh.
May 24-June 2.	Holy Rosary, Scranton, Pa., (Novena), Fr. Gallagher.
May 24-31.	St. Cecilia's, Rockaway, N. J., Fr. Isoardi.

Novenas in Honor of Sacred Heart—June 4-12

St. Aloysius, Jersey City, N. J., Fr. McCarthy.
Our Lady of Refuge, New York City, Fr. Cox.
St. Michael's, Jersey City, Fr. Tallmadge.
Christ the King, New York City, Fr. Kaspar.
St. Margaret's, Middle Village, Queen's Co., N. Y., Fr. Downey.
St. Roses', Carbondale, Pa., Fr. McIntyre.
St. Ignatius, New York City, Fr. Connor.
St. Thomas', Phila., Fr. McGrory.
Sacred Heart, Erie, Pa., Fr. Torpy.
Blessed Sacrament, Jackson Heights, L. I., Fr. Cotter.
St. Philip & James, St. James', L. I., Fr. Telese.
June 7-12. St. Mary's, Silver Springs, N. Y., Fr. Walsh.
June 7-12. St. Ann's, Bethlehem, Pa., Fr. Mattimore.
June 9-12. St. Andrew's, New York City, Fr. Mahoney.
June 12-15. Sacred Heart, Conewago, Pa., (Forty Hours'), Fr. Hargadon.
June 21-29. St. Gregory's, New York, Fr. Connor. (Fr. Torpy will open this Novena.)

BALTIMORE

The Novena of Grace at Saint Ignatius

Since the Novena of Grace was held in thirty-five

other churches in the city of Baltimore and nearby places one would expect that the numbers attending at Saint Ignatius would gradually dwindle. Happily this was not the case and it is not likely to be so in succeeding years. Some of the other churches are learning the lesson that it is not sufficient merely to read the prayers but that the crowds are best attracted by imitating the method in vogue in our churches of giving the people the very best of services, and several times a day at that, with a short talk, hymns, benediction and even a shrine in honor of the Saint, exposing a relic of Xavier, if happily one may be had.

Reports from over all the city show that crowds attended every church where the Novena of Grace was held. Confessions and Holy Communions were very numerous. The Novena in Baltimore is a city-wide Mission with most consoling results, and Saint Ignatius is still the center of the devotion. Certain of the faithful would not feel that they had made the Novena unless they attended the services at Saint Ignatius, while others believe that they must attend some few days at least at our church. One very devout lady presented her parish church with a statue of Saint Francis Xavier to encourage the devotion but attended with her family daily at Saint Ignatius though she lives but around the corner from her own church at a distance of more than two miles from Calvert Street.

At Saint Ignatius' this year 10788 confessions were heard during the nine days and some of them were of people who had been away for years. On the Saturday of the Novena 3665 confessions were heard in our church. Several counts were made of the attendance on different days. On the first day 14315 were counted and on the last day 16718. Our Communions seem to have fallen off but this is easily explained by the pres-

ent depression when even an extra carfare is something to be considered in the families of the poor. Then too a splendid new church has just opened in the neighboring parish of Saints Philip and James, whence we used to attract many people from the northern section of the city. The usual number of non-Catholics also attended.

Twenty-six services were held daily with three extra on Saturday and Sunday. The marvel is that every service is crowded, oftentimes overcrowded, and that this condition continues for the nine days. The lower Church, called the Chapel of Grace, was used this year to its fullest capacity by having a service there just fifteen minutes after the service upstairs. This took care of the overflow and it was not necessary to open the sanctuary to the people. Many noticed this, some gaining devotion thereby, others concluding that the crowds had fallen off. But the testimony of the ushers, some of whom have been giving us their self-sacrificing work for over twenty years, was that the arrangement was excellent and more orderly.

Other innovations this year were the Mass at 12.15 upstairs with the usual devotions consisting of prayers, sermon and hymns; downstairs at the same hour the sale of novena books at the bookrack and the discontinuance of the sale of pious articles. The services remained the same in length of time, but forty-five minutes intervened between the beginning of one service and the beginning of the next in the same place. This gave time for airing the place, for the people to arrange lines for confessions and for all to satisfy their devotions at the shrines without being obliged to leave the church at once on account of the people coming for the next service. The police outside, the traffic men and the car company also appreciated this as they had less trouble in handling the throngs on the street.

As in former years the number of favors received

MANRESA, WEST PARK, N. Y.
NOVITIATE, CANADA-NEW YORK MISSION, 1876-1885
DESTROYED BY FIRE FEBRUARY 20, 1931

was very great. These favors too must not be estimated by their number only. Many unseen favors are granted, strength of soul, reconciliations with God and with man that are kept locked in the bosoms of the happy recipients. The air of devotion, the happiness of the people, their confidence in Saint Francis, their good will is marked by all as also their patience and willingness to follow the order prescribed and to co-operate with the Fathers in all that is asked of them. The greatest miracle of the Novena is the Novena itself. It has developed into a real pilgrimage to Saint Ignatius Church.

Petitions came to this church from more than six States, from people who have formerly lived in Baltimore or who have heard of our Novena and wished to have their petition placed at our shrine of Saint Francis Xavier. In concluding it is only right to say that the Novena at Saint Ignatius Church, Baltimore, would never be the success it is without the co-operation of the Fathers at Woodstock, both faculty and student Fathers who so generously helped the Fathers of Saint Ignatius in the heavy burden of the Novena confessions. During the Novena we give the maximum of service; this is rendered possible only because of the kindness of the Superiors at Woodstock who stand ready to assist and encourage their Community to help ad majorem Dei gloriam.

FORDHAM UNIVERSITY

Catholic Physicians' Guild of the Bronx

A little over two months ago, the Catholic Physicians' Guild of the Bronx was organized at Fordham University, under the Moderatorship of Father Igna-

tius W. Cox, S.J., Professor of Ethics at the University. The guiding purpose of the Guild is to foster Catholic principles in medical practice, and it is hoped that enough local guilds will be formed in the future to make possible a national convention of Catholic doctors, to halt, as Father Cox said, "a pagan group the principles of which were not condemned by the action of the Federal Council of Churches of Christ in America."

The first Mass and Communion Breakfast, arranged for Sunday, March 22, was most timely, for it followed by a day the statement of the Protestant Federal Council upholding the practice of contraceptive birth control. A resolution was immediately adopted by the new Guild, condemning the pagan surrender of the day before. Newspapers gave the condemnation wide publicity, and the Guild was thus happily inaugurated as a medium for the spread of Catholic truth. The controversial Heywood Broun in his column in the *World-Telegram* of New York took exception to Father Cox's attitude and utterances towards contraceptive birth control, but after being worsted in the ensuing argument, Mr. Broun stated, six days later, that he was willing to withdraw his charge.

His Holiness Pius XI imparted the Papal blessing to the new Guild, and His Eminence Cardinal Hayes gave the movement his own special blessing and encouragement.

JERSEY CITY

New Seal of the College

The emblem chosen for St. Peter's College, Jersey City, reopened last September, is a peacock surmounting a rock, crossed keys, and the legend, *"In perpetuum."* The part played by the peacock in the new

symbol is explained by the fact that the whole area of northeastern New Jersey from which St. Peter's College now enlists its students was in the original patent of Lord Michael Pauw's "Pavonia." (Pauw is the Dutch form of *pavo* or peacock.) But there is another and a more ancient reason why the peacock should symbolize the College now standing on the site of ancient Pavonia. On the walls of the Roman catacombs the peacock is often depicted as symbolic of the soul which finds new life and immortality after death, since the peacock is supposed to shed all its glory in the Spring, but only to put on new plumage that is still more splendid. St. Peter's closed for twelve years, has reappeared again with a vigor that is a sure portent of stability. The rock represented in the seal is, of course, the Rock of Peter; the keys are the Keys of the kingdom of Heaven, and the motto "*In perpetuum*" expresses the hope that there will be no new suppression.

WASHINGTON

Georgetown University—Presentation of Belgian Scholarship

On Sunday, January the fourth, the retiring Belgian Ambassador to the United States, Prince Albert de Ligne, with his wife and daughter were the guests of Father Rector at luncheon in the Carroll Parlor. His Excellency, the Apostolic Delegate, the Italian Ambassador and Mme. de Martino, the Polish Ambassador and Mme. Filipowicz, Father Walsh and Father Farrell were also invited. The Leonard Calvert dining table was used, one of our most cherished relics of the 1634 Expedition from England. It was around this table that the Maryland Councillors assembled,

and drafted, with the aid of Father Thomas Copley, S.J., the first Religious Toleration Act in North America.

After the luncheon, Father Nevils read a document bestowing the John Berchmans Scholarship upon a student to be chosen from Belgium by the Prince de Ligne. The presentation of the scholarship was made by the Apostolic Delegate. This is one of three scholarships given by the University in honor of the Patrons of Youth. At a later date, the Aloysius Gonzaga Scholarship will be presented to the Italian Ambassador, and the Stanislaus Kostka Scholarship to the Polish Ambassador. The Belgian Ambassador made a very beautiful address of acceptation, eulogizing our Beligian Saint, and the Society's work in education, expressing gratitude for this and many other favors bestowed upon Belgium by Georgetown. The Ambassador himself several months before had founded a gold medal for the Foreign Service School. Prince de Ligne and his family are most exemplary Catholics and have been a source of great edification while in Washington. The Prince is known to be a daily communicant as are also his confrères, the French Ambassador, the Spanish Ambassador and the Jugoslavian Minister, and the former British Ambassador Lord Howard and Lady Isabella. Prince de Ligne retired from his Washington post on January 7, and it rumored that soon he will be appointed Belgian Ambassador to Rome.

Nordhoff-Jung Cancer Award

Dr. Alexis Carrel, famous French-American surgeon of the Rockefeller Institute of New York, whose methods of tissue culture won for him in 1912 the Nobel prize, was presented at Georgetown University,

March 28, 1931, with the scarcely less prominent Nordhoff-Jung cancer prize for 1930, awarded him recently by an eminent German commission in recognition of the application of his methods to the study of cancer.

The presentation of the diploma and accompany check for $1,000.00 was made by Ambassador von Prittwitz of Germany on behalf of Dr. Sofie A. Nordhoff-Jung, Washington physician and member of the medical faculty of Georgetown University. Ambassador Claudel of France attended the ceremonies in honor of his distinguished fellow countryman, this being the first time that the award has been made in the United States.

Father Rector presided at the ceremonies and introduced the German Ambassador, who read the citation of the award as follows: "In the judgment of this commission, Dr. Carrell has added new laurels to his great achievements in surgery by expanding the method of tissue culture, and by its objective application he has vastly aided the elucidation of fundamental questions relating to morbid growth, especially the development of malignant tumors."

Father Nevils in his introductory remarks, referred to Georgetown's interests in Dr. Carrel's career in view of the fact that for ten years the distinguished surgeon had received his early education under the Jesuits connected with St. Joseph's College in Lyons, France. Congratulatory cables were received from the mayor of Munich and members of the Nordhoff-Jung Commission.

The following extract is from a letter received by Father Rector April 10, 1931:

"I cannot adequately express to you how much I

enjoyed the reception which you gave me in Washington. It was a great honor for me to receive the Nordhoff-Jung prize at Georgetown University. But your hospitality meant still more than the honor awarded to me. I was very happy to find myself again in surroundings that, so long ago, were most familiar, and among men whose predecessors had done so much for me when I was a child. Believe that I deeply appreciate your kindness.

With cordial regards,

Yours very sincerely,

(Signed) ALEXIS CARREL."

THE PASSING OF WEST PARK

Manresa Institute, West Park, N. Y., used, from 1876 to 1885, by the old Canada-New York Mission as its southern Novitiate, was completely destroyed by fire on February 20, 1931. It has been used for some years before its destruction as the principal building of the Sacred Heart Orphanage, conducted by the Missionary Sisters of the Sacred Heart. Those who can remember the grand display of fireworks and Japanese lanterns that marked the formal opening of the Novitiate in 1877, will reflect that the old house of many memories was born and died in a blaze of glory. On the day of the fire, the Novitiate of St. Andrew-on-Hudson sent food, and cooks to prepare it, for the Sisters and the orphans. A new generation of novices was thus able to pay a last act of charity where so many past novices were nurtured.

We refer our readers to the very interesting memoirs of Manresa contained in an article published in WOODSTOCK LETTERS, Vol. XV. page 249. The Novitiate was opened on July 27, 1876, when Father Daubresse arrived there from Montreal with four scholas-

tics and one coadjutor novice. The first community on the Hudson consisted of Father Isidore Daubresse, Rector and Master of Novices; Father Allan McDonell, Socius and Minister; Fathers Charles O'Connor, Patrick Gleason, and John Hackspiel, Tertians; Brothers Hoefele, James McCluskey, Flaherty, Sheerin, Byrne, and Mangan, Coadjutors. The Scholastic Novices in their second year were William Quigley, William Walsh, John Hart, Thomas Murphy, Lawrence Kavanagh, Patrick H. Casey, Patrick Claven, Charles Williams, John McGovern, and John Broderick; the "primi anni" were William Clark, Francis Craft, Daniel McElhinney, Frederick Tourtelot, Dionysius McCarthy, Dionysius O'Sullivan, Edward Spillane, James Smith, John Wynne, Patrick Kelly, Thomas Wallace, Thomas McElroy, Patrick Murphy and Michael Conway; the Novice Brothers were John Langan, Richard Purcell, Leo Kütter, John Freeth, Joseph Bashnagel, Bernard Murphy and William Hickey.

Other communities succeeded this pioneer group, until in August, 1885, Manresa Institute was closed, and the community entrained for Frederick, Maryland, where the new novitiate of the recently formed Maryland-New York Province was situated.

Home News

Our readers will be interested in the following rescript of the Sacred Congregation of Rites, in favor of those who are to be ordained priests at Woodstock on June 22. The privilege was granted in response

to the petition of Very Reverend Father Provincial.

No. S. 47-931

Sacra Congregatio Rituum
Beatissimus Pater,

Praepositus Provinciae Marylandiae Neoeboracensis, Societatis Jesu, ad pedes S.V. humiliter provolutus, implorat ut Neo-Sacerdotibus S.J. qui in Collegio Woodstockiensi S.J. ad Sacrum Presbyteratus Ordinem die 22 Junii p.v. promovendi sunt, privilegium concedatur die 23 Junii celebrandi Missam votivam in honorem Divinae Maternitatis B.M.V., loco Missae Vigiliae S. Joannis Baptistae, cum eiusdem commemoratione juxta Rubricas, ratione solemnis commemorationis decimiquinti saecularis anniversarii a definitione, quam Seminarium illud celebraturum est.

SOCIETATIS JESU.

Sacra Rituum Congregatio, vigore facultatum sibi specialiter a Sanctissimo Domino Nostro Pio Papa XI. tributarum, attentis expositis et Rev. mi P. Procuratoris Generalis commendationis officio, benigne annuit pro gratia juxta preces; servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 22 Aprilis 1931.

(signed) C. Card. Laurenti,
S.R.C. Praefectus.

A. M. D. G.